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University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1934

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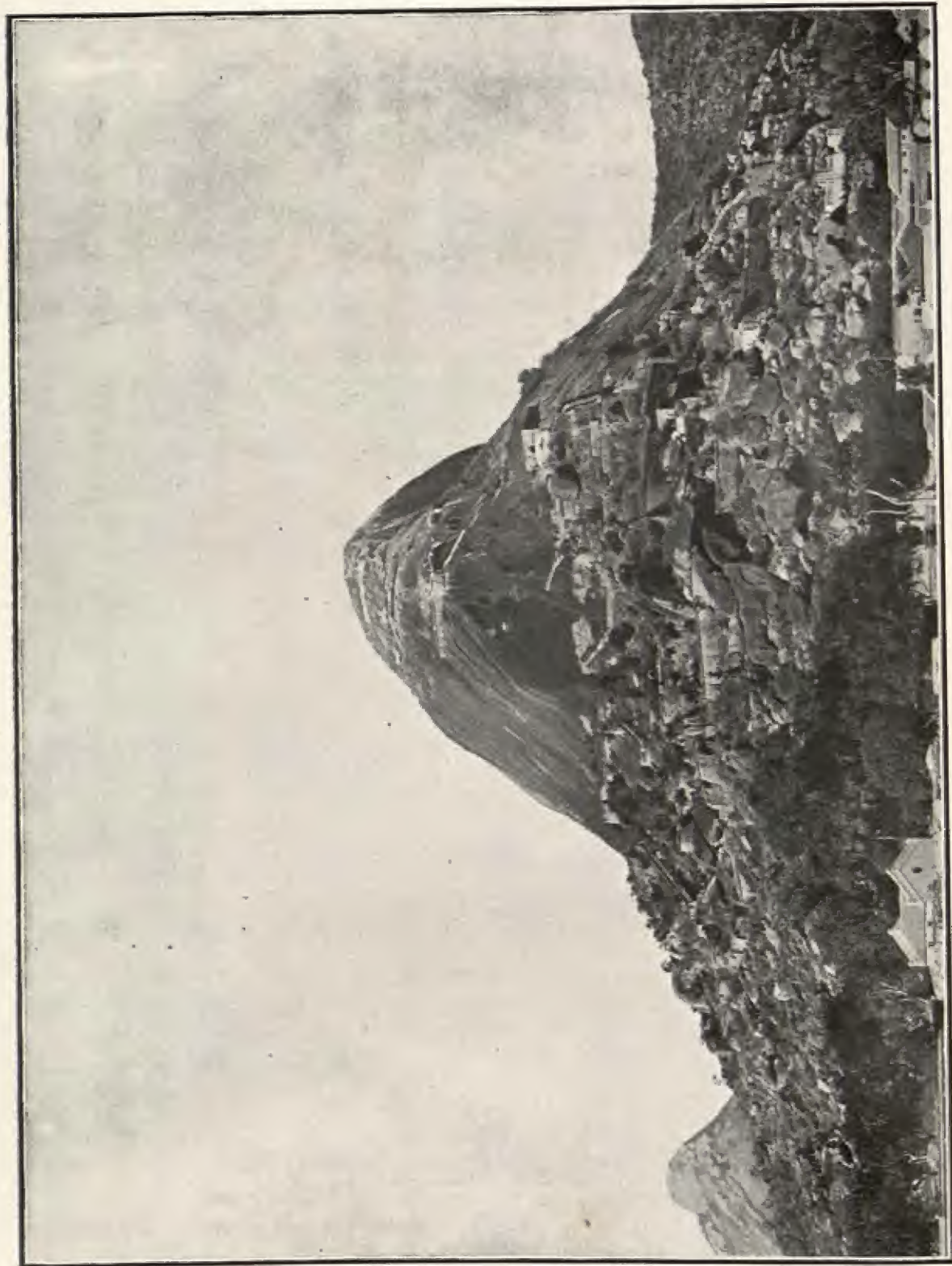
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THE HISTORY OF THE

17



VIEW OF THE HILL, MADHUGIRI (p. 19).

Mysore Archaeological Survey.

ARCHAEOLOGICAL SURVEY OF MYSORE

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1934.

PART I—ADMINISTRATIVE.

The only change in the staff was the retirement of Mr. M. C. Srinivasa Iyengar, Pandit of this Department, in January 1934.

Staff.

The Director toured in all the Districts of the State except Shimoga and Chitaldrug for inspecting ancient monuments and for

Tours.

collecting epigraphical and archaeological data about important artistic and historical structures. The Assistant to the Director made a long tour in the Hassan, Kadur and Shimoga Districts for collecting new inscriptions. The Architectural Assistant who was transferred to Mysore, temporarily, worked mostly at the Head-quarters.

Some of the ancient sites explored by the Director were Būdhīhāl, Nelamangala and Sāvandurga. A detailed study was made of some of the most important hill forts in the Bangalore and Tumkur Districts.

Tours for studying the Chālukyan monuments in the State were concluded and the work of preparing the drawings and photographs required for illustrating the monograph on Chālukyan Architecture in Mysore was continued at Head-quarters.

Monuments.

The number of new inscriptions collected during the year is about 80. They belong mostly to the Vijayanagar period and some of them

Epigraphy.

relate to the Sringeri and the Tirthahalli Matts. An interesting inscription on stone found near Sringeri consists of a grant by Vidyāranya Svāmi in 1386 A. D. The copper plates of the Sringeri Matt were re-examined and some of the inscriptions found in the *Kaḍitas* and palm-leaf manuscripts were copied. The succession list of the Bhāgavata Sampradāya Matt at Mulbāgal, Tirthahalli Taluk, was secured. Mr. R. Rama Rao, B.A., Assistant to the Director, did the bulk of the Epigraphical work of the year.

Several important manuscripts and some coin collections were studied.

Publications.

During the year the detailed report of this department for 1930 was printed and that for 1931 was sent to the Press.

The manuscript of the Report for 1932 was completed. The work of printing and binding the Index Volume I of the *Epigraphia Carnatica* was completed and the copies were received from the Government Press, Bangalore.

Select views of the architectural monuments and certain publications of this department were exhibited at the *Karṇāṭaka Sāhitya Parishat* in May 1934.

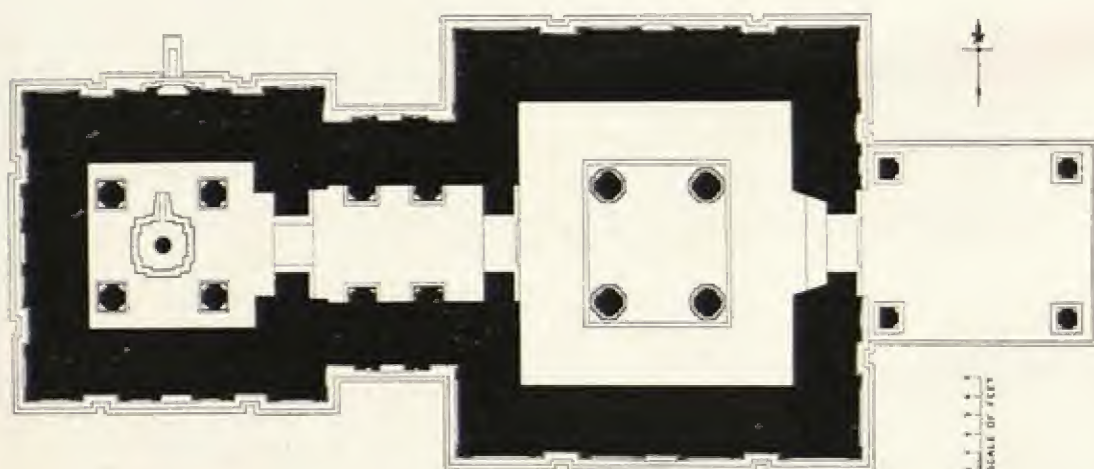
The Director was deputed by the University to the 7th All-India Oriental Conference held at Baroda in December 1933 and as instructed by the Vice-Chancellor invited the Conference to hold its next Session in Mysore.

Excavation work was not resumed for want of funds. Consequently the monograph on the Chaudravalli Excavation could not be completed and published.

Conservation.

The notes made by the Director about the repairs and conservation needs of the monuments studied by him are published in the body of this Report. Notes received from the Office of the Government Architect regarding the work done by that office for the conservation of monuments, are embodied in Appendix "A." The monuments inspected by the Director of Archaeology in Mysore and his assistants are also named under Appendix "A."

The staff of the Department worked very hard particularly in connection with the survey of monuments and deserve to be thanked for the zealous work they did during the year. Thanks are also due to the Superintendent, Government Printing, Bangalore, and Messrs. The Indian Photo-Engraving Co., Calcutta, for their co-operation in bringing out the publication.



MUKTINĀTHĒŚVARĀ TEMPLE
BINNAMANGALA

I. (p. 3.)

Mysore Archeological Survey.



2. MUKTINĀTHĒŚVARĀ TEMPLE, BINNAMANGALA
PILLARS IN NAVARANGA (p. 6).

PART II—STUDY OF ANCIENT MONUMENTS.

BINNAMANGALA.

MUKTINĀTHĒŚVARA TEMPLE.

Situation. The temple of Muktināthēśvara is situated about two furlongs to the south-east of the roadside village of Binnamangala which is one mile to the south of Nelamangala on the Bangalore road. The temple is a furlong to the east of the road and access to it is rather difficult since channels and rice fields now surround it.

About 8 feet to its north-east, half-buried in the earth, stands a large granite slab of which only 3' x 4' is visible. It bears a long Tamil Inscription¹ stating that in the Śaka year 1032 corresponding to A. D. 1110 during the reign of Kulōttuṅga Chōḷa a grant of lands was made by a Chōḷa official to the god Muttīśvaran. Though the Vaidyēśvara temple at Talkād and this Muttīśvara temple have both some amount of similarity, like the poor standard of sculptures, the use of granite, prominent Dravidian features, etc., yet the differences between them are also many and so definite and sufficient that it is not impossible to ascribe them to different periods. The only addition of later times at Binnamangala appears to be the front porch which perhaps dates from C. 1400 A. D. The rest of the building is homogeneous and consistent with the Chōḷa school. No other inscription has been found. The friezes of lions and Yakshas and the roundish cornice, the prevalence of rearing tiger brackets and the presence of the inscription lead us to ascribe the temple to the Chōḷa times.

General Description. The whole structure is of granite except the brick roofing and tower. (Plate IV, 1.) The building stands in the open without a 'prākāra or other appertinent buildings and has a four-pillared garbhagriha, a narrow sukhanāsi, a four-pillared navaraṅga and a small porch of one aṅkaṇa. (Plate II, 1.) A stone lamp pillar, about 30 feet high, stands about 20 yards to the east. It is probably a work of about the 17th century. A small stone-built tank lies about 20 feet to the north-east of the building.

Basement. The temple does not stand on a platform but the basement has four distinct cornices. The lowest has elephant heads at the corners; the second from the bottom is rounded with a number of narrow shallow horizontal flutings; the third is a row of

¹. Epigraphia Carnatica, Vol. IX, Nelamangala Taluk, No. 3.

eaves ornamented with a frieze of leaves interspersed with lion faces, and below the eaves is the fourth row of long-eared short-maned lions (or tigers), prospectant, retrospectant or regardant, with the corners occupied by two-footed tailed makaras. The fourth cornice has also a row of leaves on the lower surface.

The walls are formed of well dressed granite blocks skilfully placed one above the other, the outer faces being smoothly planed except

Outer Walls.

where the pilasters or the sculptured figures intervene.

The pilasters like the whole building are right angled and have right angled damaruga-shaped mouldings below the abacus while the capitals are borne on the heads of dwarf Yakshas and supported by brackets of roaring tigers.

The sculptured figures on the walls are not very fine, being sometimes too heavy at the ankles and feet. They are definitely inferior to Bēlūr work or to Naṇḍi work but better than that met with in the Vaidyēśvara temple at Talkāḍ. The figures generally wear highly ornamented kirīṭas of the Chōḷa type and not the plain cone-shaped ones of the Vijayanagar type. A few wear kirīṭas having several tiers as in early Hoysaḷa images. But though the images lack gracefulness they are generally in attitudes which are familiar in Chōḷa sculptures. The chief images are, from the south of the east door :—

East Wall.—

1. Sūrya with lady attendants.

South Wall.—

2. Dakṣiṇāmūrti, two-handed, wearing long cylindrical jaṭā on head, yajñōpavīta and holding rosary in the right hand. A lady on each side.
3. Tāṇḍavēśvara as Āṇḍhakāsuramardana.
4. Two-handed goddess (Umā?) standing with lotus in the right hand. The feet are large and ugly and the folds of the *sari* very conventional. A lady stands on each side.
5. Gaṇēśa seated on mouse. Attendants on each side. Lady to the right and male to the left, each holding lotus in the right hand.
6. Three-eyed Sadāśiva standing (abhaya, pāśa, deer (?) and dāna) with several ladies on either side and a fine creeper tōraṇa above with Gaṇēśa seated. (Plate III, 2). Further up there are soldiers and makaras.

West Wall.—

7. With lady attendants on either side in the centre stands under a canopy Venkaṭēśa (abhaya, chakra, śaṅkha and kaṭihasta). He wears jaṭāmakuṭa, makarakuṇḍalas, yajñōpavīta, but no sarpas. His forehead



1. KALINGAMARDANA (p. 5).



2. SADASIYA (p. 4).



3. VENKATESA (p. 5).



4. BRAHMA (p. 5).

has however the third eye which is peculiar. The presence of Veṅkaṭeśa with the third eye in Chōḷa sculpture is remarkable. (Plate III, 3). Above, under a kīrtimukha is a liṅga whose presence is also significant. Veṅkaṭeśa is perhaps a form of Harihara; but the god of Tirupati has dānahasta instead of abhaya.

North Wall.—

8. Three-headed Brahma standing clean-shaven, with jaṭāmakūṭa and four hands: abhaya, rosary, gadā and dāna. (Pl. III, 4). On the tower is Gajalakshmi.
9. On the wall are a Rishi or Dakṣiṇāmūrti to the left, and
10. Śachī on an elephant to the right with male and female attendants.
11. Bhairava with snakes and dog.
12. Chāmuṇḍā (Vaishṇavī) standing to front on buffalo's head as in the Bhōganandi temple window at Nandi but ruder. Her four hands have (abhaya, chakra, śaṅkha, kaṭihasta). Lady attendants. She wears breast band and the drapery folding is conventional.
- 13 and 14. Kālīṅgamardana, four-handed and dancing (chakra, tail of snake, śaṅkha, lamba-hasta). The snake's head is flat and is trodden under Kṛishṇa's feet. (Plate III, 1.) He wears a smile. A devotee with folded hands to the left.
15. Vēṇugōpāla—rude.

East Wall.—

16. Chandra with attendants.

Though the larger wall images have a definitely Chōḷa look, it must be confessed that the smaller attendant figures resemble those in the Vaidyēśvara temple.

Below the eaves is a row of Yakshas dancing or otherwise enjoying life, interspersed with monkeys, Kinnaras, etc. The eaves shaped like a sharp 'S,' (as in the Chāvunḍa-Rāya-Basadi at Śraṇabelagoḷa), are ornamented with kīrtimukhas. The

Eaves.

brick roof is a restoration work carried out in the 17th century. But the brick tower, about three feet high, is plain and resembles that of the Gandhavāraṇa Basadi of Śraṇabelagoḷa and may be of about the same age. The bulls and arches above are of the 17th century.

The porch is a four-pillared structure, perhaps of Vijayanagar times, with the two front pillars bearing effigies of the builder and his wife. The male figure has long hair and a long beard.

Porch.

The jambs of the navaraṅga doorway have ornamented floral bands supported by vertical bands of kubjas and musicians with a large śaṅkha or conch hanging on each outlying pilaster. The lintel has Gajalakṣmī between two two-footed makaras which are swallowing maneless lions.

The navaraṅga (14' × 14') has four fine square pillars each of which is well ornamented. (Plate II, 2.) On a square-shaped base with indented angles rises a square shaft on each face of which above a row of lions and śarabhas are small sculptured figures among which are Kāliṅgamardana, standing Śiva and Viṣṇu, Brahma and Gaṇeśa, Tāṇḍavēśvara and the consorts of the first three. Above is a row of lion heads and the abacus has Yaksha musicians and dancers above it.

Eight of the nine ceiling squares are plain but the central one which is flat and similar to the ceiling in the Yōganāṇḍīśvara temple on the Nandi hill has nine panels with Umāmahēśvara in the centre and the Dikpālas around.

The images kept in the navaraṅga are: Dakṣiṇāmūrti, Gaṇeśa, a seated devotee and Mahishāsuramardīnī of the standing Marase type being exaggeratedly slim and tall. The last image has a breast band.

The doorways of the sukanāsi and garbhagṛiha are both plain and there are no dvārapālas anywhere in the temple. The sukanāsi has three pilasters and the garbhagṛiha four pillars, all of the plain square type, which may have been put in as late as the seventeenth century along with the porch. The Muktināthēśvara līṅga is an old and worn out specimen, split vertically in twain and fixed into a fine pīṭha of the indented square shape. There is a small rude Nandi in the sukanāsi.

Opposite the temple between the porch and the pillar are two sculptured slabs. One has a standing ruler with a large pot-like head-dress holding a rosary in his hand. Perhaps he is the restorer of the temple. The other slab has a king and his two queens with an attendant. Very probably these are all *bhakta* figures. The king has the archaic smiling lips of the Vijayanagar type. The dating, however, is doubtful.

1. Though the temple is not of first rate importance for art, it is one of the few genuine Chōla monuments in Mysore and should be protected under class II.

2. A pathway should be made to give access to it from the road which is only a furlong away.

3. The temple roof is very much damaged by the growth of a peepul tree



1. MUKTINATHESVARA TEMPLE, BINNAMANGALA, VIEW FROM NORTH (p. 3).



2. GANGADHARESVARA TEMPLE,
SIVAGANGA, HONNADEVI (p. 10).



3. GANGADHARESVARA TEMPLE,
SIVAGANGA, BHAIRAVI (p. 10).



and the brick tower is partly destroyed. Its lost portion may be built in again with brick and the whole covered with cement. The roof may be remade with concrete.

4. Owing to the interference of thieves with the central navaraṅga slab, the navaraṅga floor has subsided by five inches leaving a horizontal rent in the walls. These should be immediately supported with hard stone slabs and cement and the navaraṅga floor levelled.

5. Some of the beams have cracked and may be examined.

6. A battened wooden doorway may be provided.

7. The platform around the lamp pillar should be rebuilt lest the pillar should fall.

8. The inscription stone should be dug up and reset as also the stones of the pond.

9. A compound wall enclosing the pond and the lamp pillar may be built with a door to the east.

ŚIVAGAṆGA.

Brief notices of the several places of interest and of the temples on the hill at Śivagaṅga have already appeared in the Mysore Archæological Report for 1915. Here the temples are studied with reference to their architectural history and the points of interest are noted either because of their dates or because of their architectural merit. Since the temples are the most important monuments on the hill, they are dealt with first.

GANGĀDHARĒŚVARA TEMPLE.

A large prakāra wall encloses the Gaṅgādhārēśvara temple area; but its original gateway belonging to about the Hoysaḷa period appears to have been on the east. The latter has cylindrical granite pillars (as in the Pañchaliṅga temple at Sōmanāthapur). But to its east and also to the north of the prakāra additional mahādvāras with brick towers have been built probably in the Vijayanagar days.

Just inside the Hoysaḷa or, more probably, the 14th century mahādvāra stand two small stone shrines belonging to about the Hoysaḷa period. The stone śikhara of one of them dating perhaps from the 14th century is now deposited on the ground. To the west is a large stone Girijākalyāṇa-maṇṭapa giving admission to the east doorway of the navaraṅga hall. It has large well carved granite pillars with

**Prakara and
Mahadvaras.**

Mantapas in Courtyard.

brackets and some armoured riders as in Kempe Gauḍa's pavilion. The cubical mouldings of the pillars and the stone walls are ornamented with varied sculptures of Viṣṇu, Śiva, Vāmana, etc., and the two inner pillars near the doorway bear in high relief the images of a king and queen, evidently those who built the pavilion. They may be Kempe Gauḍa and his queen or Venkaṭapatirāya and his queen. On the walls appear the seven Holy Mothers, Girijākalyāṇa and Umāmahēśvara with the Ṛishis and Dikpālas. The structure is strong and enduring.

The present navaraṅga hall is really an old open courtyard covered over and enclosed during Kempe Gauḍa's time. It contains several

Navaranga Hall.

maṇḍapas now connected by a common roof. Three of these are worthy of notice. The old Kalyāṇa maṇḍapa has four beautifully polished black stone pillars whose sixteen-pointed, cubical and wheel-shaped mouldings and chain ornamentation refer them to the Hoysaḷa period.

The Nāṇḍi-maṇḍapa is borne on four fine bell-shaped Hoysaḷa pillars, the inscriptions upon whose bases record a grant in 1196 A. D. for the god Śivagaṅga-nātha.

A little to the west there is a small pavilion supporting a huge bronze bell called *Ōṃkāra-ghaṇṭa* an inscription on which records that it was a gift by Kempe Gauḍa I.

To the south of this navaraṅga hall a great rock overhangs a cave, the entrance to which is now provided with a well-worked granite doorway supported by moustached Śaiva dvārapālas of life size. The lintel has Gajalakṣmī supported on each side by Vidyādhara while the jambs are formed by three sets of sculptured blocks bearing ornamental *rudrākṣa*, scroll bands, etc. The small dvārapālas are supported by makara-treading damsels and on the outer side on the right stands the votive image of a prince and on the left, stand those of his queen and perhaps her son. Who these personages are it is difficult to state. Possibly they are Kempe Gauḍa I and his family.

The doorway leads to a large cave about 40' long and 30' broad which is now converted into a navaraṅga hall and two garbhagrihas. In

Cave Hall.

the cave hall there are now kept a large number of stone and metal images which may be noticed in order from the door running clockwise :

1. Sūrya—Rude stone image, perhaps of the 17th century.
2. Tāṇḍava Gaṇēśa—Stone image of the Vijayanagar period.
3. Durgā—Rude stone image.
4. Lamp bearing metal image of either the father or the brother of Kempe Gauḍa.
5. Kempe Gauḍa—image with inscription.

6. Image of ūḷigada Basavayya.
7. Behind No. 6, stone images of a prince and a princess, both devotees; two Naṇḍi bulls.
8. Tāṇḍavēśvara.
9. A cave used as a store house in which are two fine bronze images of goddesses.
10. Tāṇḍavēśvara—fine image; perhaps of Andhakāśura as generally called. It has several inset rubies. The ten hands of the image are thus disposed: dagger, abhaya, paraśu, triśūla, ḍamaruga, agni, ghaṇṭā, padma, vīṇā, lamba-hasta. Flames are darting forth from the halo of the god and the image has a graceful pose. It is definitely a Vijayanagar specimen; but shows that the art of metal casting was still in good condition. ✓
11. Four-headed Chaṇḍikēśvara.
12. Tāṇḍava Gaṇapaṭi—Babyish god in a fine dancing pose.
13. Seated Gaṇēśa.
14. Chaṇḍraśekhara with Gaṅgā and Gaurī. He is the utsavamūrti of the main temple. The loose triśūla in front needs a pīṭha.
15. and 16. Sōmaskandamūrti of Umā and Mahēśa—The central image of Skanda is missing and needs to be replaced.
17. and 18. Kalyāṇa-Sundara with consort. Old and fine—The noses, etc. of 16 and 17 are all rubbed off—The image of the consort has to be soldered on to the pīṭha.
19. Umāmahēśvara.
20. Gaṇēśa—a small Hoysala image—relic of the older days.
21. Saptamātrikā panel—rude and worn out.
22. Vīrabhadra—rude.
23. Gaṇēśa on the living rock.
24. Shaṇmukha on the living rock.
- 25 and 26. Harihara—on the living rock. This is a 17th century work with the metallic image of a Pāllegār (named Enṇe-Gaṅgaṇṇa) depicted as lamp bearer.
27. Gaṇēśa on the living rock.
28. Bhairava—perhaps late Hoysala work.

There are plenty of metal bells in the hall. But just in front of the sukhānāsi doorway is a small pavilion with two cast bronze pillars of fine design. Chain ornamentation and rounded wheel-shaped mouldings are also prominent. They are either 14th century work or their imitation in the time of Kempe Gauḍa.

A small *sukhanāsi* leads through a comparatively plain doorway to the *garbhagriha* in which on a low *pīṭha* is a large natural **Garbhagriha and Deities.** *liṅga* rising to about 3' from the ground. It may belong to the Hoysaḷa or even to the Pallava days. A chamber in the cave on the east is pointed out as the treasury of Kempe Gauḍa when the temple was being built. The bull opposite Gaṅgādharaśvara is a well ornamented piece and has the look of Hoysaḷa workmanship. The height of the cave hall is about 5' to 8'. To the north-east of the cave hall is a small hole in the wall through which water rushes in during the rains. The hole above must be cement-pointed and the broken images repaired.

To the north of the Gaṅgādhara shrine, a small *sukhanāsi* leads to the shrine of Pārvatī, an insignificant image of perhaps the 17th century. The wooden cot in the bed chamber needs to be repaired.

HONNĀDĒVĪ TEMPLE.

The rock which overhangs the cave shrines is a very large one and in the cave on the east is the Gaṅgādharaśvara shrine. There is a smaller cave on the north in which is housed the goddess Honnādēvī. The latter shrine also has a large front hall from which a small doorway leads to the cave hall which is about 40' square and 6' to 10' high. The image of Honnādēvī is a large one, about 5' high, of Durgā with eight hands (sword, short sword, battle-axe, *chinmudrā*, *svargahasta*, *ghaṇṭā*, buckler and *kapāla*). She is treading upon the Rākshasa Rakta-bījāsura and killing several of the Rākshasas while dogs and goblins dance about.

In a niche on her left is a standing Bhairavī, called Kāmākshī, 5' high, of Hoysaḷa workmanship. In the niche on the right are housed the old and new metal images of Honnādēvī. The old one is a particularly fine image. (Plate IV, 2.) In a cave chamber on the east there is another stone image of Bhairavī, a fine piece of Hoysaḷa workmanship. (Plate IV, 3.) It is said that 40 years ago these images of Bhairavī flanked Honnādēvī in the *garbhagriha* and that one of them was damaged while the temple was being repaired. Neither of them is worshipped now. In the south-west corner of the cave hall rain water rushes in during the rains. The drain in front of Honnādēvī and the wall require repairs.

To the west of the navaraṅga of the Honnādēvī temple is the Honnamana-gavi-maṭha with a Virabhadra shrine in it.

OTHER POINTS OF INTEREST ON THE HILL.

About 50 yards to the west of the Honnādēvī temple is a flight of steps leading to a large pool of cool sweet water in a cave.

Patala Ganga.

This is known as the Pātāḷa Gaṅgā. On a rock near it is a colossal relieve image of Virabhadra.

The pillars of the fine tower met with near a huge Gaṇapati as we ascend the flight of steps leading up the hill, have round shafts and the pot and wheel-shaped mouldings. Though they are of granite, it is not impossible that they may hail from Hoysala or even Chōla times. But the brick tower above is of about the 17th century.

Tower.

The Subrahmanya figure is a well-worked and impressive one, though its face is not handsome. In its 12 hands it holds abhaya, trisūla, arrow, sword, goad, mace; trisūla, lotus, pāśa, bow, sword (short), dāna. It may be attributed to the middle Vijayanagar period, i.e., to about 1500 A.D.

Subrahmanya.

Emme-Basava is about 15' long and 8' high. It is much broader and has a larger face than the proportion would require. It is of granite. It is similar to the Basava image of Arasinakere¹.

Emme-Basava.

The inscription in the cave is evidently ancient and in the characters of about the 8th century, possibly of the Gaṅga times.

The top panel has a liṅga under a canopy, an orb combining the Sun and the Moon, and a Svastika in between.

Gaṇji Vīrabhadra is a bas-relief figure about 5' high on a living rock, with sword, arrow, bow and shield. Two of the steps in front of the Vīrabhadra temple are the two halves of a large vīragal showing a spirited battle between cavalry men with swords and spears and a hero with a curved sword on foot. The slab bears no inscription. From its size and the curved two-fringed sword held in the right hand of the hero, it may even be attributed to the Gaṅga times.

Ganji Virabhadra.

Near Kempe Gauḍa's Hajāra, facing east, is the east mahādvāra of the Gaṅgādhareśvara temple whose brick tower has now partly disappeared. Just in front of it is a Kannaḍa inscription of seven lines stating that in S' 1288 (1366 A.D.) Māradāsa, son of Balaradāsa of Hōgunda got a lamp pillar put up in the pit by its side. The pillar has now disappeared.

Lamp Pillar.

The man riding the lion bracket of the west end pillar in Kempe Gauḍa's Hajāra wears a peculiar dress which probably represents a coat of mail.

About 20 rock-cut steps above Kempe Gauḍa's Hajāra, there are several votive inscriptions among which is one in Nāgari characters. Near the steps closeby the Liṅga shrine, there is a large number of Kannaḍa and Nāgari votive inscriptions which deserve examination.

Inscriptions.

¹ See M. A. R., 1931, page 68.

Further up, the Chigaṭana-gavi contains five portriat statues : two are of bearded chiefs and two of their consorts and the fifth is of a standing prince. Very probably Kempe Gauḍa, his brother, and the rest of his family are represented. An inscription of

Chigaṭana-gavi. five lines to the right of Chigaṭana-gavi on a rock mentions a certain Chikka Kāma Nāyaka, son of Bairappa Nāyaka, as being the person who got the steps on the rock cut, evidently for the convenience of devotees climbing up the hill. Another similar inscription of one line mentions the name of Japa Guru Gauḍa.

Another huge roughly carved bull, of workmanship similar to that of Emme-Basava, but slightly larger, is found a little further up.

Colossal Bull.

Probably it is also of the same period.

Onake-kiṇḍi is about 200 steps above Doḍḍa Basava but lower than Kallu-bāgilu and near the inscription of Krishnarāja Wodeyar IV.

Onake-kindi. A modern Telugu inscription was copied on the rock below it. Another inscription of two lines on the rock surface about 20' inside of Onake-kiṇḍi (close to Nelamangala 129) mentions a certain Keṇcha Sōma Naṇjiah.

Above the well with Shāji's inscription of 1652 A.D. (Ś 1574) is a small pavilion with a small shrine in front. These belong to the Pāllegār days.

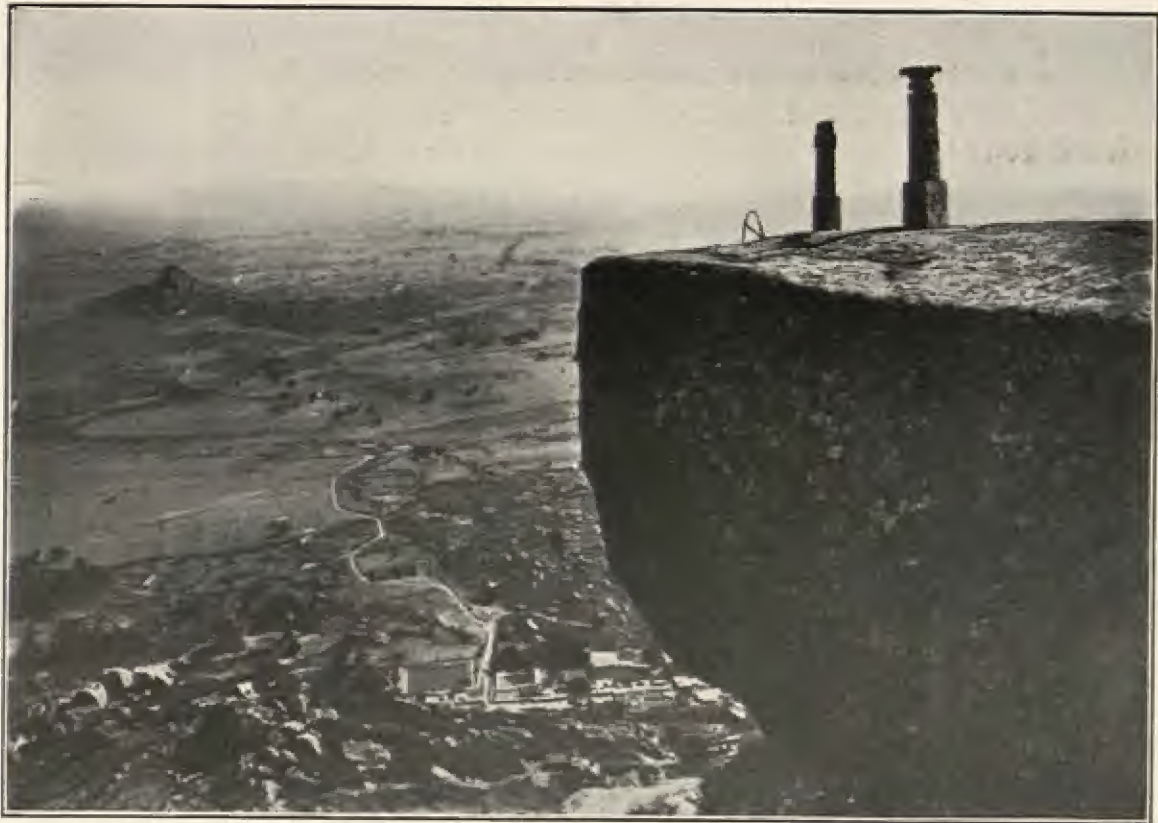
Kōḍugallu-Basava was carved in 1388 A.D. according to the inscription below it. To this date must now be ascribed the other megalithic

Kodugallu-Basava. bulls of the hill, which are all of practically the same workmanship. A small pavilion of four pillars originally stood over this bull as over the others. Perhaps this explains the roundness of the pillars of the fourteenth century since there is imitation of Hoysala work yet lingering.

On the south we overlook a hilly country between which and the Śivagaṅga hill is Virāji Kaṇive and its Kapila tīrtha. Here Kempe

View from top. Gauḍa is said to have found a treasure trove and Sarajappa Nāyaka is stated to have passed through the place to

Sāvandurga. In the valley is said to be found a large amount of old pottery and the place has to be surveyed for cromlechs and other antiquities. To the south-south-east appears Māgaḍi with Sāvandurga beyond ; to the south-south-west is Bhairavana-durga. On the east Bangalore is said to be visible on a clear day or night, while on the west is *Mikkarājana* are containing buried antiquities. Beyond it there is plain country. To the north-north-west is Tumkur, while to direct north appear Siddhagaṅga and Dēvarāyanadurga, with Kengalgudḍa in the foreground and Śivagaṅga town at the foot of the hill. On the top of the hill there are a small Virbhadrā temple and a Liṅga shrine. Both of them are insignificant. By their



1. VIEW FROM THE TOP OF THE HILL (p. 13).



2. VIEW OF THE BULL AND KALYANI (p. 13)

side on the south-west is a rocky pool wherein water collects during the rainy season.

The Tīrthadakamba is a heavy granite pillar, $2\frac{1}{2}'$ square at the bottom and about 15' high. It rises with an octagonal shaft on a

Tirthadakamba.

square base and has a round moulding just below the square capital. (Plate V, 1). The inscription repeated

on the four sides of its base, belongs to the days of Narasimha Hoysala. There is a small chiselcut hollow $15'' \times 12''$ and 4" deep to the north of the pillar in which it is said that a cupful of water collects during the makarasankrānti day at the time of Uttarāyana puṇyakāla. This is called the Gaṅgōtpatti place. A number of votive inscriptions are found near it.

An iron rod bent over the edge of the cliff overlooking the precipice with a bell dangling from its free end was put up by Gurumūrti-

Votive Bell.

Āchāri of Kyātasandra in 1933 as a son was born to him.

The Kalyāṇi, (Plate V, 2) also called Kamala Tīrtha, is a large stone built pond of about 200' to 200' with well built stone steps from

Kalyani or Kamala Tirtha. bottom to top. Around its top runs a high jagati platform with parapet and on the face of the platform between the cornices, hundreds of sculptured panels appear. Commencing from the east and running clockwise may be noticed some interesting groups:—

South-east corner.—

Dharmāṅgada fetching water for his parents whom he has seated in two cradles hung on a pole.

A man (perhaps Daśaratha) hiding behind a tree slays a person fetching water from a crescent-shaped pond.

Kṛishṇa loots butter and is tied to the Yamala trees. He plunders butter when it is being churned. He hides on a tree top with the clothes of the bathing girls.

South side.—

He plays on flute, wrestles, and kills Kāliṅga. Two ladies, one of whom is mounted on a parrot, shoot at a man seated on a tree.

South-west corner.—

The Dikpālas led by Shanmukha and the ṛishis wait upon Śiva. Naṇdikēśvara (or is it stag-headed Ṛishyaśṛiṅga?) plays with girls. In this corner is now kept a fine but damaged Hoysala image of Gaṇēśa which was originally in the Śāntiśvara temple. It should be returned to the temple and preserved.

West face.—

Birth of Rāma and his brothers. The princes follow Viśvāmitra, slay Tāṭakā, and defeat her sons. Sītā marries Rāma; the marriage of Rāma's brothers is also celebrated and the bridal parties go in procession.

IMPORTANT STRUCTURES IN ŚIVAGAṄGA VILLAGE.

Just opposite the gateway leading up to the hill, there is a fine stone built pond with a cloistered verandah running around it. The

108 Lingada Tirtha. The latter has its inner aṅkaṇa walled off and converted into several large chambers possessing 108 liṅgas. Of these the middle one on the east which faces west is called Agastyēśvara liṅga and is considered to have been installed by Agastya. The building is, for the most part, of about the Māgaḍi¹Pāllegār's time but repairs have also been made recently as is seen from two small modern Kannaḍa inscriptions in the north-west corner.

The steps of the ponds are finely adorned with the figures of lions, elephants, swans, snakes, etc. To the south-west of the pond is a large storehouse of the old type known as Haḷemaṭha, evidently the old building of the Śivagaṅga matt. Among the images in it, one of (Viṭṭhala) Pāṇḍuraṅga with two hands akimbo holding snake and chakra may be noted.

On a pillar stored in the compound there is an inscription of ten lines in Kannaḍa characters, which is dated 1528 A.D. (Ś 1450) Sarvadhāri.

North-side.—

Rāma defeats Khara, and his brother Lakshmaṇa disfigures Śūrpanakhi. The golden deer appears; Mārīcha is slain. Fight between Hanumān and Garuḍa. Monkeys approach Rāma. Rāma slays Vāli, Sugrīva and Tārā.

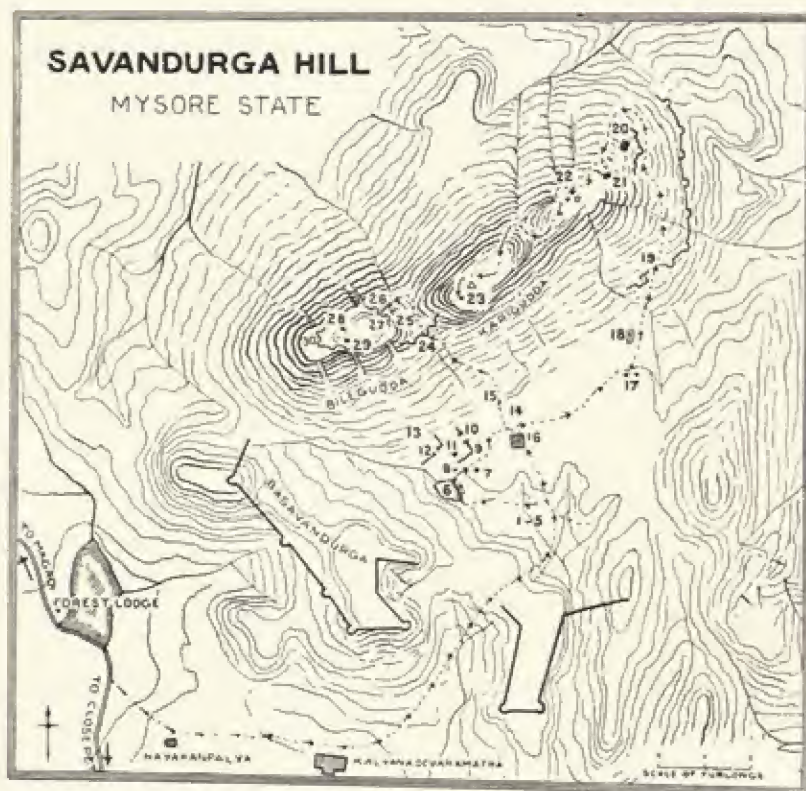
North-east side.—

A snake charmer. Monkeys go forth with Rāma and Lakshmaṇa to battle.

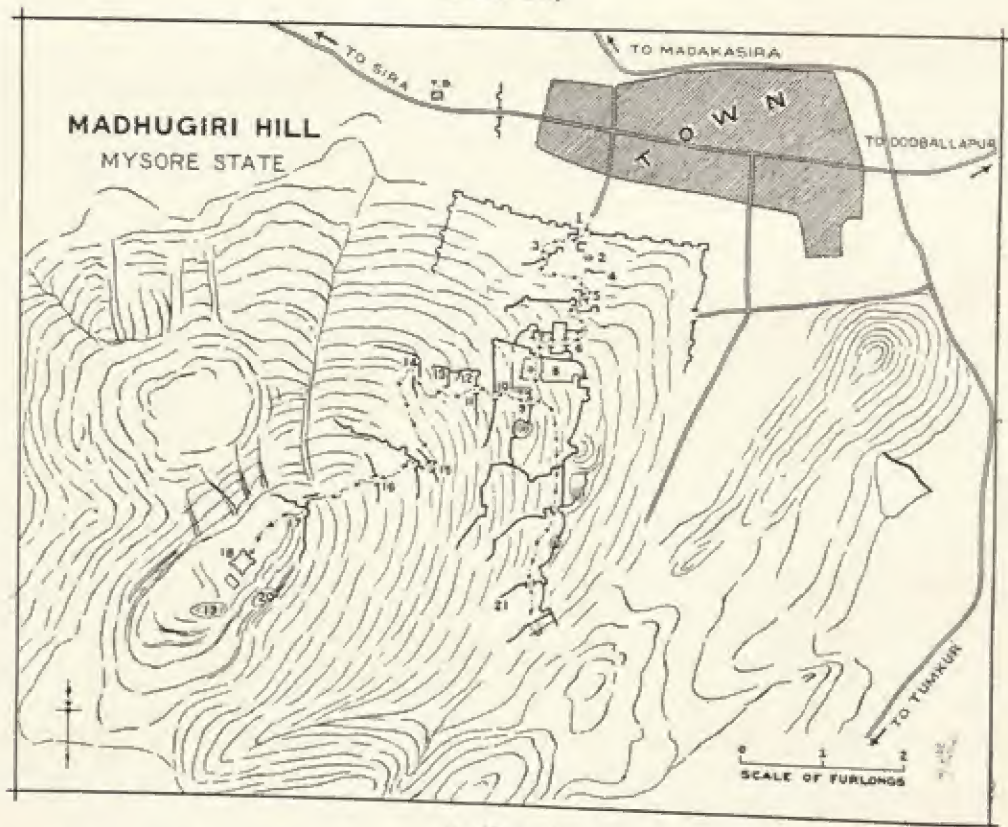
They bridge the ocean. Fight with the Kākshasas. Lakshmaṇa slays Indrajit. Rāma slays Rāvaṇa. Coronation of Rāma in full state.

The Śāntiśvara temple is, as stated by R. Narasimhachar, an old structure, perhaps the oldest in Śivagaṅga. Its outer walls are

Santisvara Temple. ornamented with pilasters bearing beaded hangings as in the Aruṇāchalēśvara shrine at Naṇḍi. The granite pillars of the open mukhamantapa are plain but cylindrical and have wheel-shaped round mouldings on the top. The navaraṅga has four pillars of granite with sixteen-sided fluted shafts, bell and wheel-shaped mouldings and cannot be assigned to a date later than the fourteenth century. The beautiful pot-stone Gaṇēśa of the navaraṅga now lies mutilated at the tank and the Bhairava image of the temple has



1. (P. 15.)



2. (P. 19.)

disappeared. In their places are now a small Gaṇeśa and a goddess of recent make. The Liṅga is a round topped, fine black thing about three feet high and is certainly older than the fourteenth century. It is not impossible that the temple was constructed for the merit of Śāntalādēvī, queen of Viṣṇuvardhana, who is said to have died here; but one wonders whether such inartistic structure of granite of this kind would ever be put up in the name of the great queen of Viṣṇuvardhana. It is more probable that the structure may belong to the 14th century. The question however has to be left open at this stage.

In front of the temple there is a fine large dīpastambha, nearly 40 feet high, which is probably a work of the seventeenth century. An inscription on a rock near it reads: *Rangarājana sēve*.

SAVANDURGA.

About seven miles south-east of Māgaḍi is the hill fortress of Sāvandurga, a third class Protected Monument, rising to a height of about 4,024 feet from the level of the sea. Mr. R. Narasimbachar visited the place in 1915; but he did not climb up the Kari-guḍḍa or Black Hill. Hence the description in the Mysore Archæological Report for 1915 is mainly confined to the Bīli-guḍḍa or White Hill. The place was visited again in 1925 and brief notices are published in the annual report of the department for that year. The ascent to the Black guḍḍa is dangerous inasmuch as we have to crawl on fours on the face of the steep rock many a time. There are no steps whatsoever leading up. The stronghold must have been very formidable formerly. What strikes us at the outset is the continuous chain of the fortifications running all round the hills including the Black hill, the White hill, the valley connecting the two, Basavandurga and the extensive area in between.

The numbers below refer to those given in the accompanying map and pertain mostly to the places of interest on the Black Hill. (Plate VI, 1.)

1. South fort gate—Entrance.

2. Inside the south fort gate which is the first we come across on our way to Nelapaṭṭaṇa from the forest lodge, is a pair of artificial

South Fort-gate and pits called the *Bailu-Basappasvāmi-pāda* cut in the
Monuments inside it. rock.

3. At a distance of about 30' from the above there are a small rude stone Basava and a head less Gaṇapati in front of it.

4. Three vīragals and possibly another a few feet above the Nelamālige a little to the south of the above. Perhaps there was a Bhairava shrine nearby.

5. Nelamālige of possibly the Nāyak period as is evident from the thin bricks. Probably it was used as a guard room or magazine. It has got an outer chamber and a small inner niche. The roof is formed of one slab, about 15' in diameter.

6. Bidirakaṭṭe a few yards above, to the left of the pathway leading up to the temple of Ojēśvara.

7. The temple of Ojēśvara is just on the right side of the roadway. It has a ruined brick tower of the Nāyak period, a garbhagṛiha, a hall in front of it and a mukhamanṭapa, all built in the Dravidian style. There is no liṅga in the adytum. The material used is granite and the workmanship plain but for some creeper scroll and floral ornamentations on the jambs. There is a kīrtimukha on the lintel. The creeper scroll issues out of the mouths of yālis on either side of the jamb. The garbhagṛiha ceiling is formed of two squares, one placed on another cornerwise with padma medallions here and there. The building is unimportant.

Ojesvara Temple.

8. A few yards west of the Ojēśvara temple on a granite stone slab, 6' × 4', there is a three-panelled vīragal without inscription, on the lower part of which a royal personage rides forth to battle on a horse. Above him is held an umbrella.

9. The road leads along the side of the second fort wall of simple construction (of mud and rubbles) through the Palace gate.

10. Fort gate immediately to the west of Nelapaṭṭaṇa. On the granite pillars of this fort gate there are several devices of birds carved with bull heads, human heads and ram heads. Figures of tigers, lions, rishis, elephants, etc., are also carved.

11. A few yards south-west of the above fort gate is the Viśvēśvara temple.

Visvesvara Temple.

It is a ruined granite temple with masons' marks 1, 2, 3 etc., on the stones. It consists of a garbhagṛiha without liṅga, a sukhānāsi with a flat padma ceiling and a collapsed navaraṅga having square pillars with single figures carved on the sides. The jambs of the garbhagṛiha doorway have creeper scroll ornamentation issuing out of kalāśas, besides other floral designs. On the lintel there is a liṅga flanked by elephants on either side. The tower is of brick belonging to the Nāyak period.

12. Second gate of the Palace. A flight of steps leads up to it. Musket holes can be seen in the parapet of brick construction.

13. The Palace site with stone basement and stone walls on which appear two or three ornamental niches.

14. Kalyāṇi-pond immediately to the north of Nelapaṭṭaṇa. Area of top is about 50' square. There are sculptures all round the railing on the inside. There are a small rudely carved Basava and a Basava temple on the south.

15. A few feet north-west of the pond on a boulder is a bas-relief figure of Hanumān with a *dhvaja* on each side surmounted by *chakra* on the right and *śankha* on the left. The god has a dagger in his girdle. A pentafoil arch is rudely carved above. The left hand is in the striking attitude.

16. The Virabhadra temple has a mantapa on the left. At the north-west corner of the temple is a pair of stone feet.

17. Narasimha and Kāḷamma temples. These are situated about two furlongs east-north-east of Nelapaṭṭana.

18. Cave prison.

19. The fort wall of the east hill on the way up the Black Hill is a Hindu construction built, without mortar, of undressed blocks of stone in the cyclopean way and provided with projecting bastions. The pathway leads up through a breach in the fortwall by the side of one of the eastern bastions.

20. Fort-line with a guard room. This appears to have been built by Tippu, because the well-dressed stones are jointed by mortar.

21. Further up, there is the defence tower of rubble masonry overlooking the pathway on the ridge and commanding the eastern approach.

22. Magazine—40' × 20'—with a dome immediately to its south-east.

23. Top-most peak of the Black Hill with a tower mantapa of stone enshrining a rudely carved bull with a slightly exaggerated neck. Trigonometrical survey bench mark.

24. Fort line in the valley connecting the two hills. The abyss is now impassable.

25. There is a pathway leading up from the Virabhadra temple. The branch leading up from Kempe Gauḍa's Palace is now overgrown with jungle.

26. A flight of stone steps leading up to a gateway in the fortwall.

Biliguḍḍa.	{	27. Second fort wall of Bīḷi-guḍḍa.
		28. Guard room.
		29. Court hall.
		30. Line of fortifications—Mud and rubble on the White Hill.

31. Basavanadurga is a connected strong hold with a small fortress having bastions at the four corners. To the south of the durga on the inside there is a depression which is perhaps the foundation for a guard room.

View of the surrounding country from the Blackguḍḍa:—

East—Bangalore and Nāndi.

North-east—Tippagonḍanahalli.

North—Śivagaṅga.

West—Māgaḍi and Huttari Durga.

South-west—Broken hilly country with the road leading to Closepet.

South—Road to Closepet and range of large and small hills. The country is very hilly on this side.

DEVARAYNADURGA.

(Pl. VII, 1.)

The temple of Ísvara called also Vaidyēśvara is of granite with a stepped pyramid, a garbhagriha, a sukhānāsi, a porch, a navaraṅga of nine aṅkaṣas and another porch in front with stone benches on either side and no railing. There is a plain square padma ceiling in the porch in front. The navaraṅga ceiling is formed of two squares placed crosswise and has simple padma ornamentation in the centre. The pilasters on the outer walls are simple and square as in the case of the Bhōga-Nandiśvara temple at Nandi. The śikhara is also like the one in that temple. But the pillars in the navaraṅga are square and have octagonal cutting on the shaft and round mouldings at the abacus. The structure may belong either to the 14th or the 11th century. There is a plain Basti behind it.

The first fortwall is formed of undressed stones mostly. To the right of the Penugonḍa gate in the second fort wall there is the figure of the musician Virūpanṇa with a published inscription.

Near Āne-dōṇe there is an inscription of the time of Harihara on a boulder. A stone gateway and the Palace site are nearby. A few yards further up to the east is the Kaṇṇappana-dōṇe.

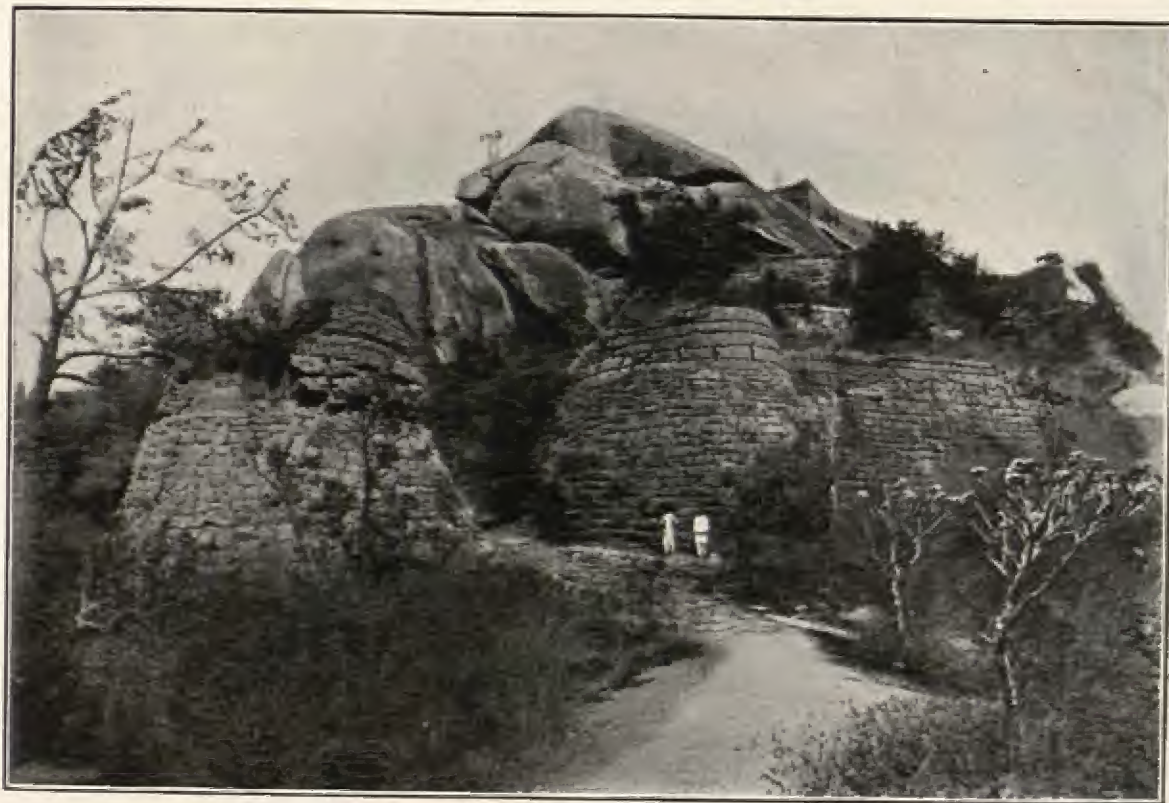
In the third fort wall the gateway has recently been reduced in size.

The parapet above the fourth fort wall and gateway is of mud and has musket holes. In a cave is enshrined a small Āñjanēya called Nīlāñjanēya. At the doorway are the bricks of the Pāllegār period. The parapet too is of this time. On the inner side of the fifth gateway is a shrine containing two figures—one of Garuḍa and another of Āñjanēya, both fighting carved in relief on a big boulder. There is the figure of Kōḍaṇḍa Rāma between them, perhaps to bring about reconciliation. The gateway of the sixth fort wall has granite pillars with square pot-shaped mouldings above. Near the seventh gateway with Vāyutīrtha, now dried up, is the figure of Hanumān on a boulder.

The Pāda Tīrtha in a cave is reached past the eighth gateway and fort wall. There is a maṇṭapa in front. Figures of Garuḍa and Hanumān with folded hands are on either side of the cave. The temple adjoining is that of Sañjivarāya, while that situated behind is of Laksmī-Narasimha. Going further up we come across a pond and a Pirangibateri. The gateway of the ninth fort wall (Pl. VII, 2) has a figure of Hanumān on the left side. The magazine with two chambers and brick terrace is of the 17th century. The Garuḍa shrine with no Garuḍa is on the summit to the east of the Lakshmīnarasimha temple. Here may be seen the fort line with gate (continuation of No. 2) on the east. The Danus-Tīrtha measures 100' × 10'-12" and is a little to the west of the above, while the Rāma Tīrtha is slightly west of the above.



1. VIEW OF THE HILL AND TEMPLE (p. 18).



2. VIEW OF THE FORTRESS AND THE HILL (p. 18).

Further up is the cave temple of Kōdaṇḍa-Rāma with Lakshmaṇa and Sitā, perhaps of late Vijayanagar days.

The small figure in the Rāmānuja shrine is about 9" high, and called Kaṇṇappa dēvaru locally.

The Lakshmī-Narasimha and Hanumān temples are on the lowest elevation. The pond known as Jayamaṅgali has its source near a rock on the north side.

The Nāmada chilume is near the Forest Lodge.

MADHUGIRI.

Madhugiri is a high and precipitous hill with a strong fort famous in the History of Mysore (*frontispiece*). A detailed description is given below and the numbers refer to those in the sketch map (Pl. VI 2).

1. First fort wall and gateway—Behind it there is another doorway of Hindu workmanship having cyclopean masonry. The parapet, however, is of Hyder's time. The bastions are provided with doorways, musketholes and, here and there, cannon openings.

2. Rama's temple.

3. Second gateway—independent.

4. Guards' station (?) A Moslem structure of brick and mortar, provided with cannon openings, musket holes and a platform in the middle.

5. Third gateway in the second fort wall belonging to the Pāllegārs' time and renovated by Hyder. The battlements are provided with musket holes and cannon platforms.

6. Third fort wall having two gateways—The front one is Moslem with a parapet wall by the side of a brick flooring. A new inscription of Chikkadēvarāja was found on the boulder to the left.

7. Fourth fort wall with gateway. This is definitely a Hindu structure, perhaps of Chikkadēvarāja's time, having Hanumān on one of the pillars. The parapet is provided with musket holes and cannon openings. There is a batēri to the right.

8. Itṭige-dōṇe—Brick structure of Pāllegārs' times. Below there are flat bricks. Another building to its right is pointed out as the granary. A cistern-like structure is attached to it. An ornamental brick structure which is perhaps a fountain exists in front of it.

It is probable that in this area were situated the habitations of the chief personages since there was plentiful water supply. The cistern-like structure suggests that there was a syphon adjoining the Itṭige-dōṇe.

9. Fifth fort wall with gateway—Hanumān temple and 'Ḍabbigaḍiges' are to the right. The latter are granaries.

10. Sixth fort wall—A small one with passage.
 11. Seventh fort wall with gateway—Evidently a Hindu structure perhaps of Chikkadēvarāja's time. The parapet above is provided with musket holes. Round bastions also exist. There is a cross wall running from this fort wall to the guard house higher up.
 12. Chandra-dōne—A crescent-shaped well.
 13. Guard House—Stone and rock structures adjoining the dōne.
 14. Eighth fort wall and passage—The brick parapet above is provided with musket holes.
 15. Ninth fort wall with a small doorway. The similar parapet is provided with musket holes and cannon platforms.
 16. Low stone wall about 6' high, with entrance-passage leading up the hill. A few yards above is a small *dōne* (with no water now).
 17. Tenth fort wall with a small doorway of the Moslem period. There is a guard house nearby with its roof fallen; the holes for the beam can be seen.
 18. Viṣṇu temple on the peak with a small fort wall serving as *prākāra* and having musket holes. The temple is a simple granite structure with a small square *garbhagriha* having no image and a *mukhamanṭapa* with Dravidian octagonal pillars. The *Garuḍa* pillar in front is of granite.
- There are several granaries and living rooms on the south-west and north of the temple building. The *prākāra* has a western entrance leading to terraced rooms and granaries built of stone, brick and mortar. Flat bricks of the Pāllegār period are used. On the lintel of the granary room in the south-east corner of the *prākāra* there is a Kannāḍa inscription of two lines mentioning Chikkadēvarāja Voḍeyar.
19. A few yards to the south-west of the temple there is the Navil-dōne with brick work below. There is no water here now.
 20. Bhīmana-dōne. This is said to have water always. By the side of the Hanumān figure nearby there is an inscription which mentions the name of Chikka-Gauḍa III.
- On the south-east side of the hill a pathway leads down from the Mysore gate through the valley between the tank Chitrakatte and the Āñjanēya temple (facing west) south-westwards towards Mysore. A full view is obtained from Bhīmana-dōne.
21. Mysore gate. This was constructed by Hyder as stated in the inscriptions (Persian and Kannāḍa) on the lintel.

SIRA.

To the south-west of the Travellers' Bungalow there are two caves in which a Mohamedan saint is said to have lived.

Nearby is the Idga which is a large structure, about 70' long, with seven large pointed niches and a parapet wall of the typical Bijāpur style. The two large mināreets at the terminations have octagonal tapering shafts and are about 40' high. They have a typical Bijāpur look.

The graveyard some distance from the above contains several tombs and masjids of which the important one is the tomb of Sayid Abdul Khader. The graveyard is surrounded by a compound wall and there are two tombs which have Persian inscriptions on the head stones.

On a stone Brindavana in front of the Middle school there is an inscription of seven lines which is comparatively modern, though the grave itself is perhaps older.

The pillars in the navaranga of the Durgamma temple are imitations of Hoysala pillars. A modern stone screen is used at the threshold of the mahādvāra.

The Malik Riban Darga has a verandah running all round with pointed arches. The eaves are supported by Hindu brackets with drops. The parapets have the trefoil (*fleur-de-lis*) design. The small supporting minarets have octagonal shafts ornamented with two storeys of pointed arches. The main dome has a broad base and rises on a padma. The building, though small being only 40' high, is elegantly designed and combines dignity with grace. For what reason Malik Riban of all the Governors of the place deserved this memorial, is not clear. However, the building is definitely of the Bijāpur style. The whole building except the main dome is of stone.

The compound wall should be repaired. All living quarters should be removed from the area. The joints of the stones have to be cement pointed. The yard should be cleared of all vegetation. The darga, though endowed with Inam lands, is not well looked after. The steps leading up to the darga must properly be rebuilt. The votaries are Hindus and the tradition is that these Hindus are better privileged than the Mohammadans in respect of this building.

On the tomb of Aurangazib's daughter nearby there is an inscription which gives the date 1104 besides mentioning Allah and Muhammad.

The Begumbi Masjid is dilapidated.

Nearby stand the Chōṭi Masjid and Shāh Sherif Darga.

The Mihrab Jumma in the Masjid is of black stone (*Turuvekere Kallu*) and has the following motifs very familiar in Hindu sculpture: the mango drop, creeper scroll, pendant drop ornamentation, brackets, etc. The revolving pillars have 16 fluted sides. There is a black stone chain of eleven links with a large jingle pendant. The doorway of the Masjid is also of black stone and has the kalaśa and floral ornamentations met with in Hindu temples.

The fort is surrounded by a moat on the outside. The first gateway of the Pāllegār period has fallen on the north side. The second gateway called the Diddi

bāgilu was also without doubt Hindu originally as can be observed from the octagonal and sixteen-fluted shafts of the black-stone pillars and the wheel moulding at the top. On the inside of the doorway the jamb on the left side has the creeper scroll ornamentation issuing out of the mouth of the yāli. Some of the pillars create a suspicion that they might be imitations of Hosyāla work. The brick and masonry battlements with musket holes and cannon openings appear to have been added in the days of Hyder and Tipu. The third gateway is also Hindu in construction with Dravidian pillars and scroll ornamentation on the jambs. The figures on the pillars are : Gaṇēśa, Bull, Āṇjanēya, Garuḍa, etc. The pillars have heavy bottoms and are of the early eighteenth century workmanship and of the Pāllegār period mostly. The old building used as the Taluk Kachēri until 40 years ago is of stone and brick with a lily flower parapet in the Bijapur style. Two walls only are standing to a height of about 20'. The neighbouring mounds contained to the north-east the treasury and office rooms, to the south a brick-built pond, to the south-east a Hanumān temple and to the west dwelling houses, all of which are now ruined. To the south-east there is a brick building with a dome and contained originally open entrances, to the south, east and north and appears to have been originally a mosque with the mihrab on the west, but converted later on into a Hanumān temple. The image is now kept in the new town. In the building plenty of black stone has been used for the corner steps on the interior. At the south-east corner there is a well with arrangements for lifting water which is sent through pipes to the various parts of the fortress. It is said that elephants were being used for drawing water. Nearby are a broken image of (?) Lakshmī-Nārāyaṇa in sukhāsana and the capital of a pillar, both of which are of granite and suggest the existence of a temple.

On the south-west are two European tombs one of which has an inscription of four lines in English :—

1. Here lies
2. T. T. Temple
3. Leu Reg No.
4. Died March 1800.

Through a postern gate in the south fort wall we come to the Palace site which originally was protected by a wide and deep moat and had a well in the south-west corner. Outside this moat is the first fort wall with its own outer moat. The Inscription No. 73 on the batēri, dated S' 1463 in Achyutarāya's time has recently been cut into several pieces.

Outside the fort on the north is the site of Chikpet. There were here a Vyāsarāya Matt of stone and brick construction and a temple of Gōpālakṛishṇa.

The latter is a simple Dravidian structure of stone and brick parapet and śikhiara. The parapet has battlements in the Bijapur style. There are only a garbhagriha and a mukhamantapa having broad-based Dravidian pillars of the Pāllegār period. In the garbhagriha is now kept an Āṇjanēya figure, the original image having been removed to the Nārāyaṇa temple inside the town. There is nothing extraordinary either about the temple or the Hanumān image, called Rāchōṭi Āṇjanēyasvāmi. A large tank called Doḍḍakere immediately to the south was perhaps the source of water supply even in those days.

Further up on the east is a ruined Nārāyaṇa temple of simple workmanship. An old mutilated Hoysaḷa image of Nārāyaṇa with the ten avatāras on the arch and the two front hands broken stands to the north of the pond and to the north-east of the temple. The image must be removed and kept in the mantapa of the Āṇjanēya temple. There is a broken image of Kālī lying in the pathway leading through the old Sira site. Only the pedestal and the two legs of Kālī are remaining.

The old town had outer mud fortifications now ruined, and was surrounded by a moat. There is another tank called Chikkere between which and the Doḍḍakere the old town existed.

Further north passing through a Moslem grave yard with enclosures, we come to the Chinnada-gōri of Farid Ullah Shah, which is in the same style as the Malik Rihan Darga but has no verandah. The minarets, however, are of brick and mortar and the finial is gold plated. There is no further ornamentation in it as in the case of Malik Rihan Darga. Farid Ullah Shah and Masim Shah (father-in-law and son-in-law) are laid in the tomb, and worshipped by the Hindus also. There is a pond to the south-west of the tomb.

The Bhavānī temple is of rude workmanship, probably belonging to the Mahratta times. It consists of a garbhagriha, a sukhanāsi and a mukhamantapa. The pillars are all plain. A cloistered verandah runs all round. The structure is of granite and the parapet of brick and mortar. The prākāra is of stone, brick and mortar.

The Baraki Mosque was originally meant for two tombs. But one has been left vacant. The inscription to the right of the mihrab has been published. The tomb has trefoil arches and Hindu bracket motifs. Above there are two domes of similar design. The domes and the parapet are of brick and mortar.

The building, Ibrahim Rauza, is an interesting example of the employment of Hindu motifs as can be seen in the cornices. (Plate XVII, 4.) If we remove the minarets at the corners, one would take the building for a Hindu one. The doorways, the multiple Dravidian pillars and the disc-like parapet mouldings are all Hindu. Could the building have come from Vijayanagar days? There are a number of tombs inside the yard.

SETTIKERE.

Settikere is a prosperous village about five miles to the south-west of Chikkanāyakanaballi. Here is a large old tank to the south-west

Situation.

of which stands the village which appears to have been originally an agrahāra of the usual type founded in the Hoysala period with a Vishṇu temple on the west and a Śiva temple on the north-east.

THE YŌGA-MĀDHAVA TEMPLE.

The Yōga-Mādhava temple, as it now stands, is evidently the result of two different instalments of construction, the first one being

General Description.

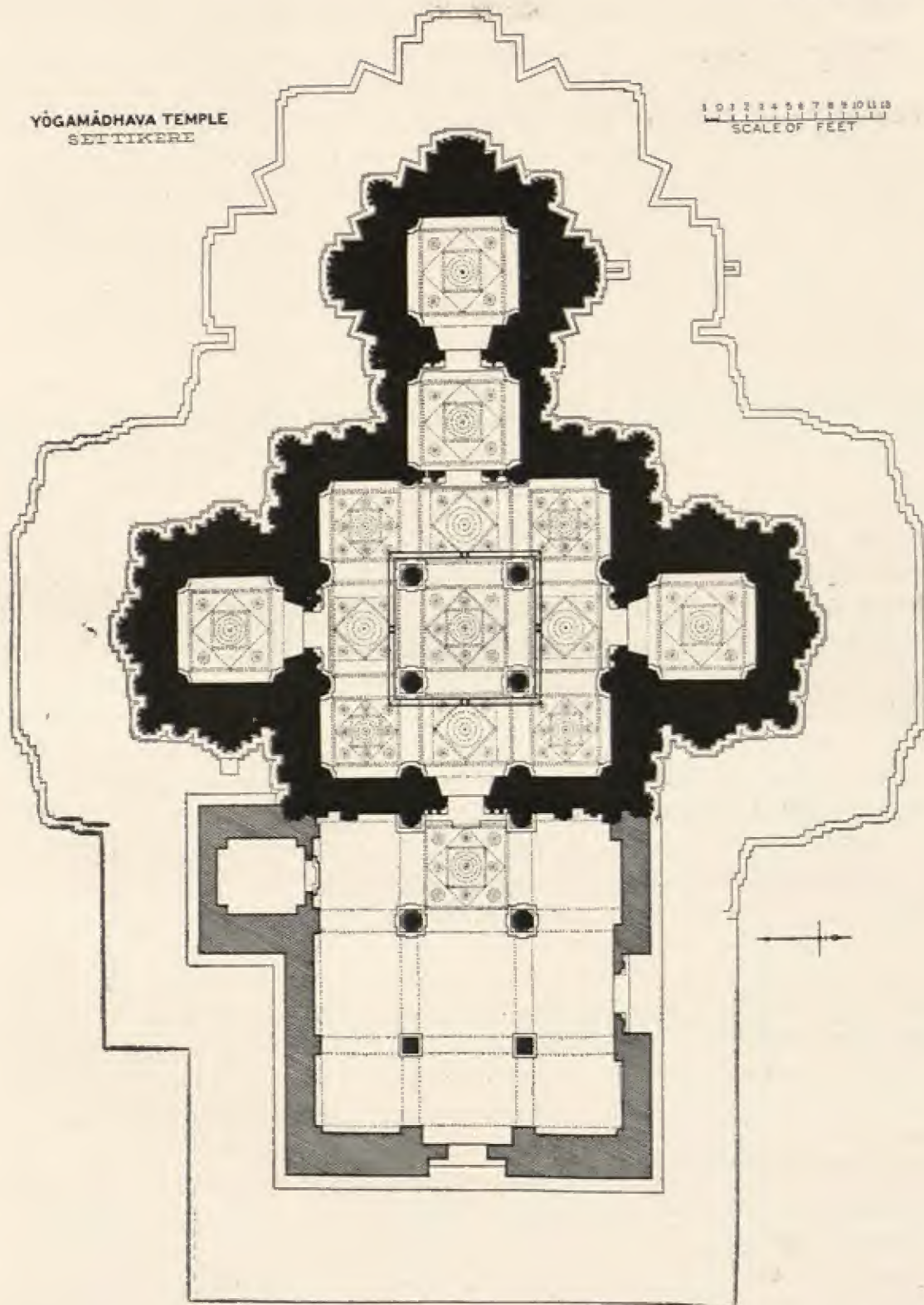
of fine Hoysala workmanship and the second of the Vijayanagar days. (Plate VIII). As it now is, the temple has three cells or garbhagrihas of which only the one on the west has a stone tower and a sukhanāsi. There is an inner navaraṅga of nine squares and an outer one, while the whole temple is situated on a platform, about 3' high. A plain mahādvāra without a gōpura stands in front of the temple with the ruins of a rude compound wall around the whole courtyard.

History.

An inscription (E. C. Tumkur Cn. 2) now kept in the south-east corner of the inner navaraṅga states that the temple was constructed in the year 1261 A.D. (S' 1194 Durmati) during the reign of Vīra Narasimha III Hoysala, by Gōpāla Daṇḍāyaka who established the agrahāra. From a study of the structure it is clear that the original Hoysala building consisted of the three garbhagrihas, the western sukhanāsi, the inner navaraṅga and a small porch of one aṅkaṇa on the east with stone benches and possibly also railings. At some subsequent time, when yet soapstone was being used for structural purposes, though often indiscriminately with granite, the front porch was deprived of its benches and was expanded into an outer navaraṅga with a small cell on the south and a doorway each on the east and north. The mahādvāra and, possibly, the tall Garuḍa pillar which stands in front of the temple, belong to this period.

Outer View.

As mentioned above, a plinth or platform, about 3' in height and ornamented with five cornices, runs around the temple following its contour, old as well as new. The general shape of the navaraṅga on its outside is square while the garbhagriha has a mixed square and star-shaped outline. On the plinth or platform rises the basement which consists of five cornices, as usual, with their faces carved into dentil and other mouldings but left unworked. The walls of the original building are decorated with indented square-shaped bell pilasters and canopies surmounted by



towers of varied shapes like the stepped-pyramid with a tapering vertical band, the multiple-turreted tower, the star-shaped curvilinear tower, etc. The garbhagṛiha is star-shaped in outline with square fronts on the south, west and north. The eaves have dentil mouldings and above them the parapet is formed of a series of half-worked turrets. The stone tower or vimāna of the temple is formed of four tiers of turrets with a stone śikhara and a stone kalāṣa. The detailed carvings are all absent.

The outer navaraṅga takes the place of the mukhamanṭapa. It is built of soapstone pieces brought from some ruined Hoysaḷa

Outer Navaranga.

temple and mixed with granite blocks. Its northern doorway is now blocked. Its eastern doorway is comparatively plain. In a rough cell in the south-west corner of this outer navaraṅga is now kept a fine Hoysaḷa image of a goddess seated in sukhāsana with four hands (abhaya, padma, padma and dāna). On the tōraṇa is the serpentine design. The pedestal has the image of a lion. Though the image is now worshipped as the consort of Yōga-Mādhava, it seems that the deity is Pārvatī. Very probably she was brought over here from the ruined temple of Śiva which is said to have existed on the north-east of the village. The drapery of the goddess with its foldings shows that it is a late Hoysaḷa image. The two inner pillars of this outer navaraṅga are the usual bell-shaped soapstone ones belonging to the earlier porch. The ceiling of this porch has a small dome with a padma design and the petals on the flower and its large bud are coloured. But no images have been carved on the corner stones.

A well carved doorway of the usual Hoysaḷa type with the lintels uncarved

Inner Navaranga.

leads into the original navaraṅga of nine squares. Against the western wall are kept the usual images of Gaṇeśa and Mahiśbāsuramardinī, both being Hoysaḷa pieces. The second figure is a spirited one showing the goddess standing on one leg and treading on the buffalo with the other.

The four pillars of the navaraṅga are of the characteristic Hoysaḷa bell-shaped type, while the ceilings which are all dome-shaped, though carved out each of a single stone, have varied

Pillars and Ceilings.

lotus designs. The corner stones have almost no carvings.

The south cell is supported by two Vaiṣṇava dvārapālas and has unfinished lintels. In it is enshrined a fine image of Vēṇugōpāla,

The South Cell.

about 5' high, in the usual attitude; but the figure is slim and well worked and has a fine expression. It is not mutilated. But its tōraṇa which has the ten avatāras is covered over with dirt and needs cleaning.

The north cell which is similar to the south one houses a Lakshmī-Nārāyaṇa group. The god sits in sukhāsana with the goddess on the left lap. In his four hands he holds śankha, padma, gadā and chakra. As usual, the ten avatāras are carved

The North Cell.

on the arch. The image needs cleaning.

**The West Cell and
Sukhanasi.**

A well worked doorway with the jambs bearing single rows of cross-shaped perforations and the lintels unworked, leads into the sukhānāsi in which are now kept an image of Rāmānujāchārya and another of Nammālvār. The garbhagriha doorway which has unworked dvārapālas and lintel panels, has five turrets on the upper lintel above the cornice. In the cell is installed on a Garuḍa pedestal the main image of Yōga-Mādhava. The image is about 9' high above the pedestal and represents Viṣṇu seated in yōgāsana, i.e., in a squatting posture with the feet placed one upon another and the right hand resting on the palm of the left as in the images of Jaina and Buddhist saints. The back hands hold chakra (right) and śankha (left). The serpentine arch which has on its outer edge the ten avatāras and a lion face on top supports the seated figure. The god wears a fine kirīṭa, necklets, necklaces and garlands, armlets, bracelets and anklets and rings upon the fingers and toes. The eyes of the figure however are wide open and looking forward. The lips appear to wear a mild smile. The image on the whole is a finely worked piece. Since the image of Yōga-Mādhava is rare, it is of very great value.

The temple deserves to be preserved at least for the sake of its beautiful images. The main image of Yōga-Mādhava requires thorough petrol cleaning. The brick roofing is greatly damaged so that rain pours in. It needs repairs. The

Conservation.

walls which are slightly out of plumb in some places require to be examined. The courtyard should be given a compound wall and kept neat and clean.

The mahādvāra is a plainish structure mostly of soapstone. Since its pillars are rude octagonal ones, its date is the same as that of the outer navaraṅga. Outside the mahādvāra is a large granite Garuḍagamba, about 35' high. It shows nothing

Mahadvara.

remarkable in its workmanship.

OTHER BUILDINGS.

The other temples in the village, viz., of Īśvara, Raṅganātha, and Hanumān are all later structures as is evidenced from the characteristic pillars and bricks used in those buildings. The Bhairava and Kēśava images in the navaraṅga of the Īśvara temple are however of an earlier period. The images in the Raṅganātha

temple are of very rude [workmanship and belong possibly to the late Vijayanagar period.

TURUVEKERE.

Turuvekere is a large prosperous village about eight miles south of Bāṇasandra.

On its north it has a large tank from which it derives its name. The tank appears to have been in existence in 1263 A. D. when Sōvaṇṇa or Sōmēśvara, the Hoysala Governor and builder of the Sōmanāthapur temple made the grant of a vṛitti to Brahmans, etc. It is highly probable that the temple of Chennigarāya and that of Śankarēśvara were both built a little previously, though the inscription does not mention the construction of the temple.

CHENNIGARĀYA TEMPLE.

The Chennigarāya temple is, like the one at Seṭṭikere, a simple but typical Hoysala structure. It is throughout of soapstone and has the usual garbhagriha, a closed sukhanāsi, a navaraṅga of nine aṅkaṇas and an entrance porch. The temple stands on a plinth, 3' high, which is ornamented with the usual cornices and follows the contour of the temple.

The basement has also the five cornices whose details are unworked. The walls are decorated, as at Seṭṭikere, with pond-shaped pilasters and turreted canopies. The shape of the navaraṅga is square whereas that of the garbhagriha is a mixture of the star and square plans.

The temple has the usual eaves, parapet, and a tower of five tiers of turrets with a stone finial at the top. The entrance porch with its stone benches and unworked railings is intact as also its bell-shaped pillars and domed padma ceiling.

The navaraṅga doorway which is supported by two Vaiṣṇava dvārapālas has on the lintel a Vēṇugōpāla group. The pilasters supporting it on either side show a modification of the sixteen-pointed star shape which is also used for the garbhagriha.

The navaraṅga has four pillars of the usual bell-shaped kind. Eight of the nine ceilings are similar to that in the porch, having shallow padma domes. The ceiling nearest the sukhanāsi, however, is flat and has nine squares with rosettes.

The sukhanāsi doorway whose lintel and dvārapāla panels are uncarved, has a single row of cross shaped perforations on the jambs.

Sukhanasi and Garbhagriha. There is nothing remarkable in the sukhanāsi or garbhagriha. The image of Channakēśava which is about 5½'

high from the floor has the usual attributes and the *daśāvatāra* arch. But unlike the usual Hoysala images, it is shortish and broad in the abdomen. It appears to be a comparatively poor specimen of Hoysala sculpture.

ŚAṆKARĒŚVARA TEMPLE.

The Śaṅkarēśvara (called Mūle-Śaṅkarēśvara) temple is similar in most respects to the Chennigarāya temple. (Plate IX). Only the differences are here noted:—

1. No platform is visible around the temple.
2. The tower has a peculiar shape resembling that of the Sōmēśvara temple at Nuggihalli. On a star-shaped base it rises with four tiers of stepped pyramid-shaped turrets, even the original parapet being formed of turrets of this shape. These turrets as also the main tower have a tapering vertical band rising up to the śikhara.
3. The pilasters supporting the navaraṅga doorway are sixteen-petalled padmas in plan. (Cp. Pillars at Ānekoṇḍa temple).
4. At the eastern end of the navaraṅga is placed a small Nāṇḍi. In the navaraṅga are now kept a number of images which are in order from the south-west clockwise:—

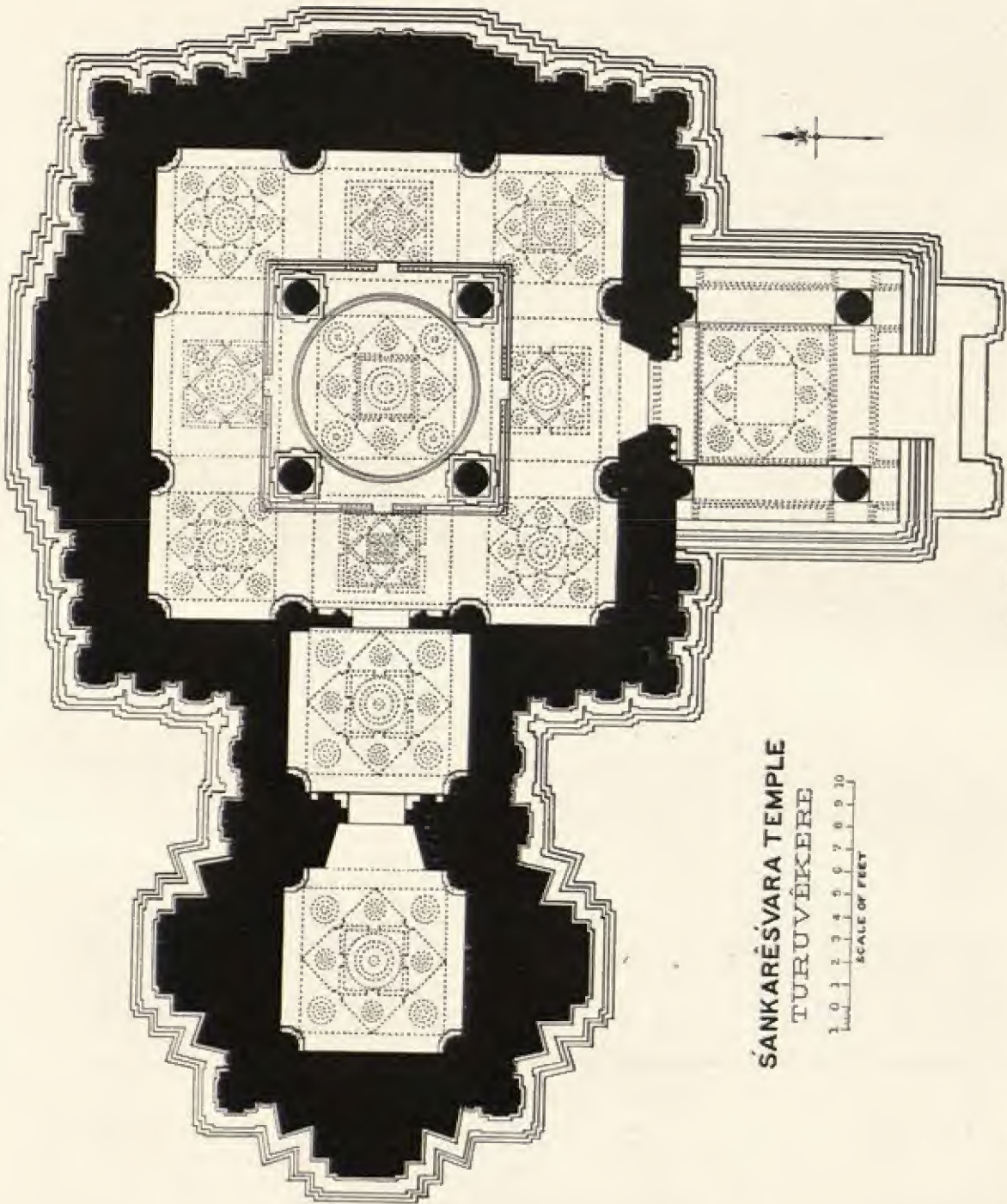
- (1) Saptamātrikā panel. The images are well worked as also their vehicles.
- (2) Gaṇēśa kept on a pedestal which belonged originally to Sūrya.
- (3) A smaller Gaṇēśa.
- (4) Bhairava.
- (5) On a scorpion pedestal a small Vīrabhadra.
- (6) Bhairava seated in sukhāsana holding demon's head. All the four hands are broken. The image is a fine one.
- (7) Shaṇmukha—mutilated.
- (8) Nandi-bull facing the Liṅga.

5. The dvārapāla and lintel panels of the navaraṅga, sukhānāsi and garbhagriha doorways are all unworked.
6. The liṅga is of polished black stone and about 4' high from the ground.

Cement pointing and repairs to the roof are necessary. The navaraṅga stones have mostly split and cracked due, of course, to some big fire lit up there. Granite supports have been given on all the four sides so that the building is now intact.

Conservation.

1. See M. A. R. 1916.



GAṄGĀDHARĒŚVARA TEMPLE.

In the Gaṅgādhārēśvara temple, which is perhaps an early eighteenth century structure, three points are noteworthy.—

1. The colossal bull of black stone is a finely worked piece of sculpture, well ornamented. It reminds us of the large bull on the Chāmuṇḍī Hill, though it is much smaller in size. The bull is made of hard black stone known generally as the Turuvekere Kallu quarried from Kaḍehalli-guḍḍa, about seven miles south of Turuvekere.
2. The navaraṅga has a porch on the south as in the temple at Kalale. Its two pillars have sixteen-sided fluted shafts and three sets of cubical mouldings. The latter are full of sculptures. On the east face the pillars have the usual type of lion brackets with riders above, and elephants below. The chief object of interest in this porch is a huge soap-stone bell whose diameter at the bottom is about 4'. It is about 4½' high. It must have been in regular use once upon a time, since its walls are cracked.
3. The liṅga of the temple is also peculiar. On its black head rises at the back an arch-like jaṭā under which is seated, in padmāsana, the goddess Gaṅgā.
4. Ādhāra-Śakti—Though the image is of about the seventeenth century, it is of considerable interest and holds abhaya with rings, goad, pāśa and dāna with padma. Such images are common on the walls of Halebīḍ.

BĒṬĒRĀYA TEMPLE.

In the Bēṭērāya temple there are three points to note:—

1. On the northern jamb inside the mahādvāra is a fine votive image of a Vijayanagar officer wearing tall kirīṭa and long coat. He is identified as Chaudappayya, afterwards known as Varada Bēṭērāya who is said to have erected the temple.
2. The main image in the temple is Janārdana with the right front hand in the dāna pose. It is of Hoysaḷa times.
3. Old wooden cot.

NITTUR.

ŚĀNTIŚVARA BASTI.

The Śāntiśvara basti is a fine ornate structure facing the road. Originally it had a garbhagriha, a sukhanāsi and a navaraṅga of nine squares. Later on a small shrine for Padmāvatī was built about ten feet to the north-east of the temple and between

History.

the two was put up an open mukhamanṭapa with a small porch. All this was done in the Hoysaḷa days. Since the walls of the garbhagriha were out of plumb and the mud walls of the mukhamanṭapa were ugly, a sum of about Rs. 3,000 was collected locally and Government contributed Rs. 3,500 ; and repairs are being made. Nine buttress walls of size stones, three on each of the south, west and north sides have been added, the mukhamanṭapa has been walled in, and a small room has been constructed on the south of the mukhamanṭapa for Brahmadēva corresponding to Padmavātī. A modern stone mukhamanṭapa has also been added. The mahādvāra, too, is modern-looking.

The temple has no platform. But its five-corniced basement is unworked in its details. The upper walls have ornamented niches on the south and north of the navaraṅga and four petalled rosettes and turreted canopies of elegant design. The wall

Outer View.

pilasters are however plainish. The mutilated figures under the cornices are now covered by the buttress walls. The general plan of the temple and its garbhagriha is squarish. It has two sets of eaves but the parapet is very recent and the brick and mortar tower is probably only a hundred years old. Nothing remains of the original tower. The ornamental niches outside the navaraṅga have their towers formed of three tiers of stepped-pyramid-shaped turrets supported by pilasters, thirty-two petalled in plan. Outside the navaraṅga on the north stands a Jain inscription mentioning a person whose title appears to have been 'Dharmāmbunidhi' and who was a śiṣhya of Chandra Siddhānti Chakravarti, and stating that it is the 'nisidi' of Mālabbe and Chauḍiyakka.

The pillars of the inner mukhamanṭapa are of varied designs, viz., bell-shaped, sixteen-petalled lotus, eight-petalled lotus with intervening star points, thirty-two-petalled lotus, six-pointed star, thirty-two-pointed star, etc. They are all crusted with chunām coating which should be removed.

Mukhamanṭapa.

There is a potstone slab ($1\frac{1}{2}' \times 5'$) with a long inscription of about 50 lines in Hoysaḷa Kannaḍa characters mentioning Mūlasaṅgha and Dēśigaṇa. The navaraṅga doorway is well carved with wide jambs. There is a Jain figure on the lintel with an inscription on the eaves-like cornice, in Kannaḍa ($3'' \times 15''$) which mentions the sculptor, Mālopiya Mallaya.

The inner navaraṅga has beautifully ornamented and dome-shaped ceilings of varied designs. These could not be studied because

Navaraṅga.

an image has been installed in the navaraṅga and the latter could not be entered. The two necessary aṅkaṇas may be provided with a wooden railing and the other parts allowed for study.

The original image of Śāntinātha in the main cell is in darkness.

KADABA.

KAILĀSĒŚVARA TEMPLE.

The Kailāsēśvara temple is a small unornamental structure at the north-east corner of the village, close by the tank and the Shimsha river. The navaraṅga pillars are round and roughly bell-shaped but are of granite. Neither Pārvatī nor Honnādēvī is of any sculptural value nor of Hoysaḷa workmanship. The līṅga has nothing special. The walls of the temple are plain and the vimāna of brick dates from the Pāllegār period.

On the back the three outer sides of the garbhagṛiha have several niches. The walls are of granite. There are Grantha inscriptions on the west and north walls outside the garbhagṛiha. The walls on the north need buttresses and the roof needs repairs. The temple is leaking. The lamp pillar which is large and fine is leaning to west and is in danger of falling.

ŚRĪ RĀMA TEMPLE.

The Rāma temple is a good but plain building of the Pāllegār period. The images of Gōpāla and Janārdana are of the same time, probably; but Yōgānara-simha is a small image of Hoysaḷa times. The original temple evidently was destroyed and the new one was erected in the Pāllegār times, the main image having to be remade.

The compound wall and yāgaśālā are to be repaired. The building was repaired about ten years ago. The sukhanāsi and the south verandah need re-flooring.

NAGAMANGALA.

SAUMYAKĒŚAVA TEMPLE.

Nāgamangala is situated about 24 miles to the east north-east of French-
rocks Railway station and appears to have been a place of
Situation. considerable importance from even the early Hoysaḷa
days. The most important temple in the place is that

of Saumyakēśava.

The temple is a large structure which appears to have been constructed in at
least two instalments. The earlier part consists of the
General Description. main cell and the sukhanāsi, the other two cells and the
navaraṅga. In front of the navaraṅga doorway there is a
porch of three aṅkaṇas which appears to have been added to the original temple.
All this part of the temple stands on a platform about 4' high. In front of this

porch is a large later addition in the shape of a mukhamanṭapa of the pātālāṅkaṇa kind. At the north and south ends of this mukhamanṭapa there are smaller shrines and to its east is the mahādvāra with a tall tower upon it. On either side of the mahādvāra extends a cloistered prākāra in the four corners of which are rooms. In front of the mahādvāra is a tall Garuḍa pillar.

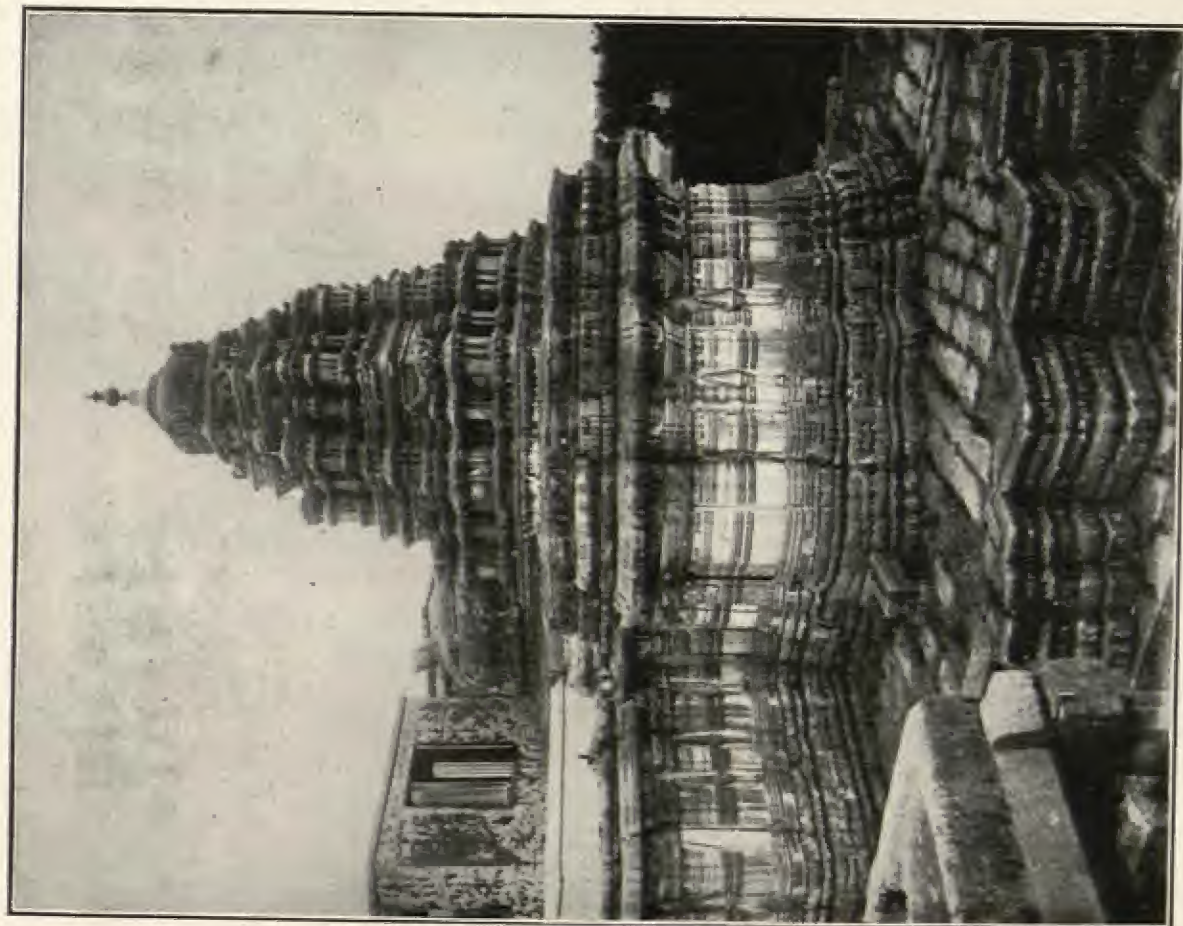
From the inscription No. 1 (Nāgamangala) we learn that in about 1171 A.D. Vīraballāla II made a grant for the God Chennakēśava of the place, so that we know that the temple was existing at this date. Since Nāgamangala is an old agrahāra town with the Viṣṇu temple in its centre and the Śaṅkara-Nārāyaṇa shrine (called Bhuvanēśvara) in the north-east and also a tank in this direction, the agrahāra and the temples must have come into existence at about the same period. The inscription No. 2 (Nāgamangala) on the south-west of the Bhuvanēśvara temple states that that temple was renovated by Bammaladēvī, queen of Viṣṇuvardhana Hoysaḷa, in 1135 A.D. This fact leads us to believe that the Kēśava temple came into existence on about this date along, probably, with its agrahāra. Unfortunately the main inscription connected with this temple is missing. To this original Hoysaḷa temple additions commenced to be made in the shape of the porch. It is possible that the porch belongs to a period earlier than the outer part of the temple. An inscription set up on the south outside the mahādvāra states that during the time of Sadāśivarāya of Vijayanagar in 1544 A.D. some of his officers made certain grants perhaps connected with the temple and the agrahāra. It is highly probable that the mahādvāra, the prākāra and the pātālāṅkaṇa belong to about this period. The Garuḍa pillar, however, is stated by local tradition to have been put up by Jāgadēvarāya, an officer of Vijayanagar, who later on set up as the Pāllegār of Channapaṭṇa.

The temple stands on a platform which is about 4½' high and had the usual five basement cornices. The plinth originally followed the

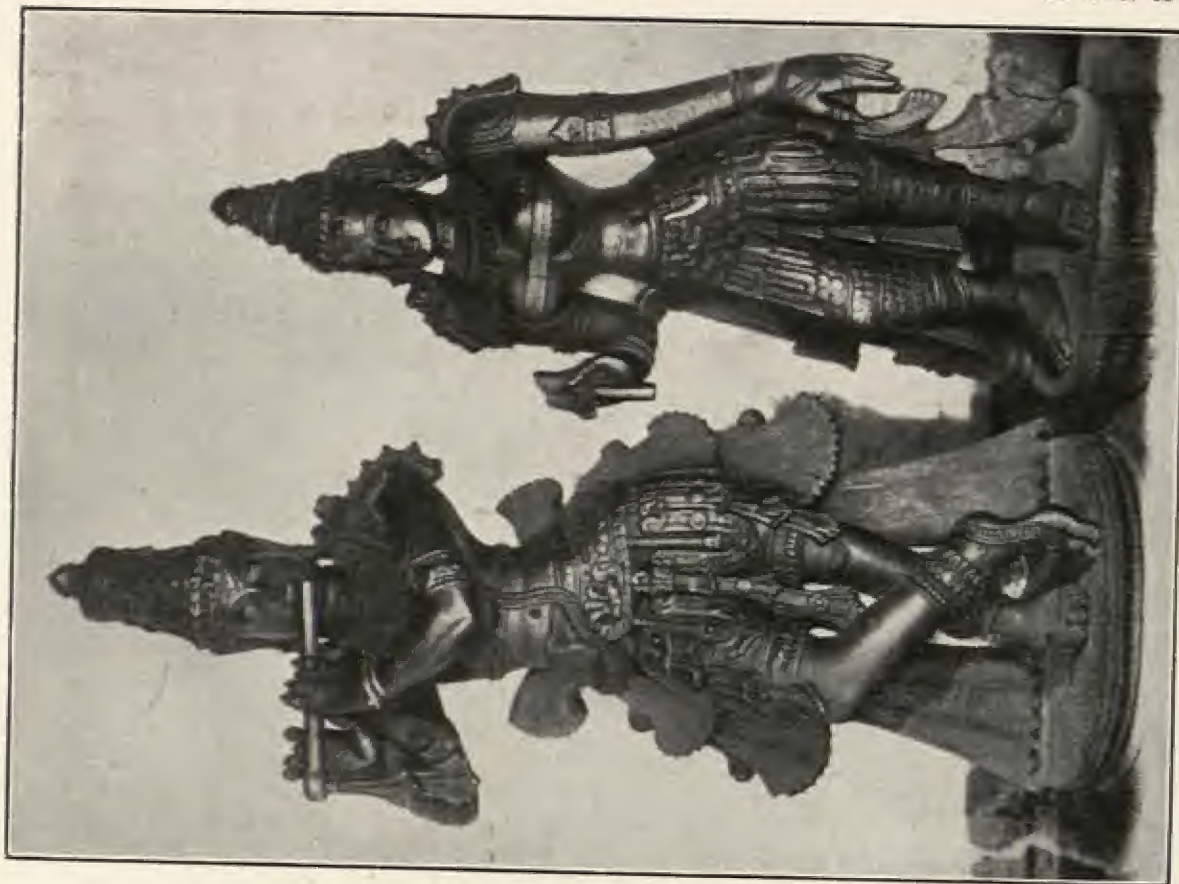
Main Temple—Platform. contour of the main temple but was later on rebuilt in a somewhat haphazard fashion probably when the porch was put up. The navaraṅga is square on the outside, while the garbhagriha is star-shaped with flattened sides on the south, west and north.

The basement has an unusually large number of cornices about eight in all, which is a record number even in Hoysaḷa temples.

Basement and Walls. (Plate X, 1.) But it has no ornamentations except dentil cornices and square or oblong mouldings meant to receive makara faces and other designs. The upper portion of the walls has very few figure sculptures and is mostly ornamented with cross-shaped and turreted pilasters. Only on the south side of the main garbhagriha there appears a relievo of Ugranarasimha for whom a special small and ugly shrine has in later days been constructed. This should be immediately removed.



1. VIEW FROM THE NORTH-EAST (p. 32).
Mysore Archaeological Survey.



2. VENUGOPALA (p. 34).

The eaves are small and well shaped with the rafter design on the under-surface appearing only on the western side. The original

Roof and Tower.

parapet appears to have been composed of a row of stone turrets without any ornamentation. But only the lower part of it remains now, the upper portion being a brick and mortar parapet of recent construction. The tower is a brick and mortar structure of the Vijayanagar days. Probably the original stone tower disappeared and was replaced during Sadāśivārāya's time.

The porch appears to be a structure of the middle Vijayanagar days. Its

The Porch.

sixteen-fluted pillars have large squarish tapering mouldings below and rough pot-shaped and wheel-shaped mouldings above and the ceilings are shallow padma domes. On the lower cubical mouldings of the pillars some images have been carved as is common in middle Vijayanagar work. The eaves which are complete for the porch are straight with no work on the under-surface.

The navaraṅga is entered by a comparatively large doorway which has

Navaraṅga.

Vaiṣṇava dvārapālas and cross-shaped and eight-petalled lotus-shaped pillars on the jambs and only a single padma with no Gaja-Lakshmī on the lintel. The navaraṅga is a largish oblong hall of twelve aṅkaṇas, the longer side being east to west. Whether the corner aṅkaṇas on the north-east and the south-east with their granite pillars and beams were added in the Vijayanagar days is difficult to be sure about; but these two aṅkaṇas appear to have been partly at least rebuilt at the time the porch was constructed and the two large Hoysaḷa dvārapālas were set up to guard the sukhānāsi doorway. In the south-west corner of the navaraṅga are two images of the five-hooded cobra Ādiśeṣha whose body is coiled and the hood raised above it. In a small niche in the north wall is a rude image of Viśhvaksēna. The rest of the navaraṅga is of Hoysaḷa construction definitely.

The Hoysaḷa pillars in the navaraṅga are variedly designed making the hall

Pillars.

attractive. The four central pillars which are stout and tall belong to the bell-shaped variety. Among the others may be noted the following: thirty-two fluted, sixteen fluted, thirty-two pointed star with the alternate points long and short, and thirty-two pointed star with the alternate long points shaped like padma petals.

Of the twelve ceilings the four corner ones have now been removed and provided with ventilating towers, probably at the suggestion of

Ceilings.

Mr. Arcot Srinivasachar, formerly Muzrai Commissioner.

The other ceilings are all beautifully ornamented in the Hoysaḷa style. They have, commencing from the east and running clockwise:—

- (1) a circle with inset padma;

- (2) an octagon with inset padma;
- (3) a thirty-two pointed star with inset padma;
- (4) eight-pointed star;
- (5) flat ceiling with nine rosettes, near the sukhanāsi;
- (6) (north) cross-shaped gallery with inset padma;
- (7) square with inset padma;
- (8) (centre)—over a set of well ornamented corner stones having lion faces on the under surface and the Dikpālas on the inner side runs a circular gallery over which rises the dome with its ribs connected by three concentric circles of rafters. The ground between them is ornamented with conches and other designs. In the centre from a lotus hangs a large bud round which a hooded snake has wound itself.

The doorway of the south cell is rather plain having unworked dvārapāla and lintel panels. Above the lintel cornice is a row of nine towers. In the cell which has a flat roof of nine rosettes on a rough large Garuḍa pedestal of granite stands the

South Cell.

image of Vēṇugōpāla with one consort. (Plate X, 2.) There is no tōraṇa and the image is of fine workmanship and appears to date from the Vijayanagar times. It wears a tapering kirīṭa and is ornamented very much like the Hoysaḷa images. But its face is longish, its nose smallish, and its general appearance, though good, is different from that of Hoysaḷa images. The image of the goddess standing by its side is of no extraordinary workmanship or beauty.

In the north cell whose doorways are also unworked and whose ceiling has a flat square with four padmas is seated, on a Garuḍa pedestal, an image of Lakshmī-Narasimha. It appears to belong to about the same age as Vēṇugōpāla and parti-

North Cell.

cularly his consort.

Two large Vijayanagar type dvārapālas of granite flank the rather unworked sukhanāsi doorway. The sukhanāsi has an octagonal ceiling with inset padma, below which the corner stones are similar to those of the navaraṅga ceilings. The

Main Cell.

garbhagṛiha doorway whose dvārapāla and lintel panels are also unworked leads into the sanctum which is a room about 10' square. In it on a Garuḍa pedestal stands an image of Kēśava whose top from the ground is about 8' high, the image itself being nearly 6' high. The image is a fine one of the usual Hoysaḷa type and has his consorts on either side and a serpentine tōraṇa on the edge of which are the ten avatāras. The benign look of the image has earned for it the name of Saumyakēśava.

There is nothing remarkable about the workmanship of the mukhamantapa or its plain pillars except that its ceiling is about 17' from the ground and the mantapa itself is about 100' x 35'.

Mukhamantapa.

The prakāra which runs round the temple is also plain and in its corners are the following shrines :

(1) South-east—The kitchen with a deep old well connecting which is an underground cave stream.

(2) Small Lakshmī, known as Maḍapaḷḷināchchār.

(3) Vaikuṇṭha-Nārāyaṇa with consorts Śrīdēvī, Bhūdēvī, Nīlādēvī and the Ālvārs.

(4) South-west corner—Sudarśanālvār.

(5) Hanumān.

The west wall has no verandah but has a walled-up doorway in the middle.

(6) North-west—Goddess Lakshmī's shrine: the verandah in front of it appears to be a construction of the Pāllegār days.

(7) North-east—Rāmānujāchārya's shrine: the outer walls have a few paintings.

(8) Piḷḷailōkāchārya's shrine, yāgaśālā and the shrine of Manavāḷa-mahāmuni.

The mantapa in front of Rāmānujāchārya's shrine appears to date from about the same time as the porch of the main temple, *i.e.*, perhaps the middle Vijayanagar period or even later.

The mahādvāra is a large and imposing structure of Vijayanagar times, though comparatively plain. It has a doorway, about 16' high and 10' wide. Over it rises a large brick tower of six storeys and a boat-shaped śikhara surmounted by masonry

Mahadvara.

kalaśas. It is one of the largest Draviḍian towers in the State.

Opposite to the mahādvāra of the temple and springing from a large stone platform with well-worked cornices stands a tall granite pillar

Garuda pillar.

with a square base and a tapering octagonal shaft, the alternate faces of which have serpentine scroll bands springing from the mouths of yālīs and running up to the round capital. The abacus is a large square slab on which is an iron frame work. On the square bottom of the pillar which is 3' wide are found the following relievos from the west in order clockwise :

1. West—Garuḍa.
2. North—Hanumān with folded hands.
3. East—The tripuṇḍra between saṅkha and chakra.
4. South—Lion sitting to front on its haunches.

The temple is in a fairly good state of preservation. Its *prākāra* and verandah need reflooring. The *mukhamanṭapa* floor should be reset and cement pointed. The inner platform floor should also be reset and cement pointed, all the plants being completely removed. A flower garden may be planted in the vacant grounds to the north of the temple, if necessary.

Conservation.

BASRAL.

ŚRĪ MALLIKĀRJUNASVĀMI TEMPLE.

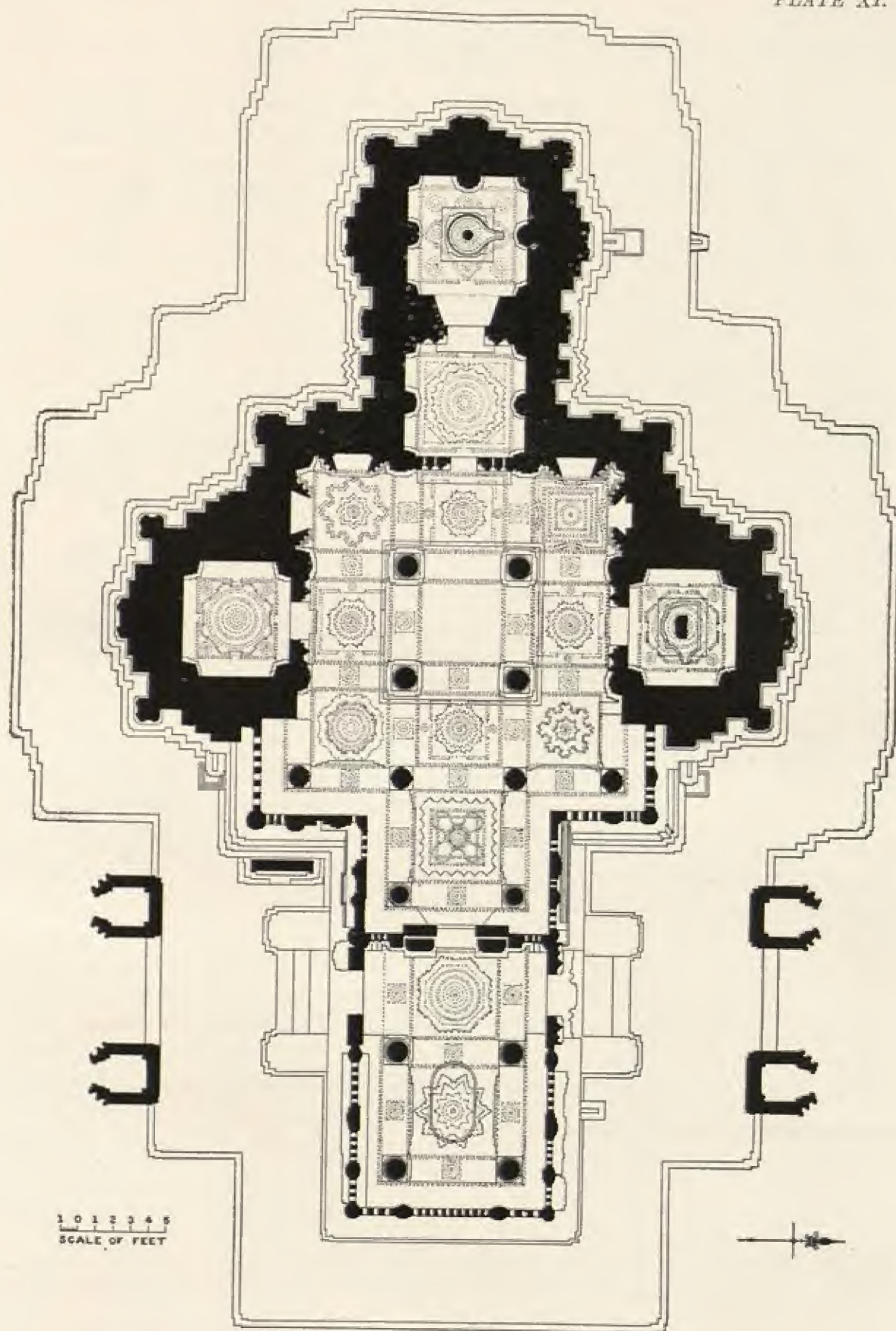
Basraḷ is a large prosperous village, 15 miles north of Mandya, in the north-east corner of which is a fine Śiva temple of the Hoysaḷa type. It has a large *upparige* with an outer porch on the south, beyond which is the modern street which is perhaps about 4 feet above the original street level. In the north-east of the courtyard is a small Bhairava shrine, while in the centre is the large main temple of Mallikārjuna. The latter structure is a smallish building of the highly ornate 13th century Hoysaḷa type and resembles in many respects the Būchēśvara temple at Kōravaṅgala, Hassan taluk. It is all of soap-stone and pot-stone and its inside is small, the roof being rather low and the doorways narrow. Its plan (Plate XI) is noteworthy because it is a three-celled structure or *trikūṭāchala* with only the western cell having a tower as in the Kēdārēśvara temple, the Hosahoḷalu temple, etc. To the east of the navaraṅga directly opposite to the *liṅga* is a Nandī shrine, the entrances being only from south and north as in the Būchēśvara temple of Kōravangala, where there is a Sūrya shrine similarly situated. In all, the temple contains three garbhagrihas, one *sukhanāsi* on the west, one navaraṅga with an eastern extension, a small porch, and a Nandī shrine.

The Mallikārjuna temple (Pl. XII, 1) was built in the year 1234 A.D. by Harihara Daṇāyaka, an officer of the Hoysaḷa Emperor Narasimha II, who claims to have fought with valour and defeated the Sēvuṇa armies. Harihara constructed the village tank in the name of his mother while the *liṅga* of the temple was set up after the name of his father, who very probably belonged to this village of Basurivala. The Emperor Narasimha provided the temple with lands, etc., for its maintenance in 1234, Vīra Sōmēśvara in 1237, Narasimha III in 1269 and Kempa Bairarasa Nāyaka, the Pāllegār, in the year Kshaya which perhaps corresponds to 1625 A.D. (?)

History.

The level of the present courtyard is about 4 feet above the original level so that only the top of the original stone platform is now visible. This platform which follows the contour of the temple is intact though sunken in some places and could be removed by excavation. It has two flights of steps, one

Platform and Nixed Towers.



MALLIKĀRJUNA TEMPLE
BASRĀL
(P. 36.)

on the north and the other on the south, each of which is flanked by a small niched stone tower as at Halebīd. The niches are mostly filled up with earth and no images are visible inside them. Each tower is shaped differently with the squarish plan. Near the south-east niche lies a broken image of Shanmukha on a peacock. It is doubtful if it was originally in the niche.

The basement of the main wall has on it six friezes of sculptures as at Kōra-vaṅgala, Hosaholalu and elsewhere, the lowest one bearing

Elephant Frieze.

a row of elephants which have tiny riders and are mostly war animals on the march with a horseman interspersed in between, here and there. Most of the animals have their trunks hanging down from their lifted heads, while a small number are in frolicking or fighting attitudes. Some of the corners are adorned with two elephant bodies having a single head.

The horsemen are also of the usual type, cantering forth to charge, sword in hand. Some riders hold spears or banners, while others

Horsemen Frieze.

hold bugles. Near the south-west corner of the main shrine are a number of princes with attendants, holding umbrellas over their heads, while on the north-east corner of the navaraṅga several horsemen are attacking a footman, and another horseman is coming to the rescue. This last scene is positively connected with Harihara Daṇḍayaka's heroism against the Sēvuṇa cavalry.

The frieze next above has a row of lions with a Saḷa group or a gryphon put in occasionally. On the south-east is a row of gryphons with a man fighting them.

Lions' Frieze.

The Purāṇic frieze of this temple is one of the best preserved among similar ones in Hoysaḷa sculpture and contains illustrations for all the great mythological works. From near the south

Puranic Frieze.

door begins the Rāmāyaṇa which ends right at the back of the main shrine where the Mahābhārata begins and proceeds to nearly the north doorway; thenceforward it is the Bhāgavata, while on the east part of the temple other Purāṇic episodes like Samudra-mathana, etc., are carved. The scenes are here described commencing from the middle of the east wall and running clockwise. It is a pity that some of the important scenes are hidden by the eight buttress walls which are now holding the walls of the temple together.

East Wall :—

1. Samudra-mathana.

2. Episode of Vāmana (?). Partly hidden.

3. South of Nandi shrine: The legend of Dharma Vyādha, the virtuous hunter—(a) carries about his maimed parents, feeds them, and defends them (?)

(b) He is tested by God ; (c) He cremates his parents and is driven in a chariot to Kailāsa where he worships Śiva-Linga (?)

South door.—South-east of Navaraṅga :—

1. Children, perhaps Rāma and his brothers are being carried in hammocks by attendants.

2. Rāma and Lakshmaṇa (?) go hunting, the bag of deer being carried.

3. Viśvāmitra takes Rāma and Lakshmaṇa from Daśaratha. They slay Tātakā and defend the yajña of the ṛishis, and slay two birds (perhaps Mārīcha and Subāhu) which attack them.

South of South Cell :—

(a) Rāma defeats Paraśurāma.

(b) Daśaratha receives the newly married couples.

(c) The attempted coronation of Rāma begins.

South-West of South-Cell :—

(a) Lakshmaṇa defends Rāma and Sītā by slaying Virādha.

(b) Lakshmaṇa cuts off Śūrpanakhī's nose.

(c) The brothers defeat Khara, Dūshaṇa and Triśiras.

South-West of Navaraṅga :—

(a) Rāma goes after the golden deer while Rāvaṇa abducts Sītā.

(b) Jaṭāyu is mortally wounded as also the golden deer.

(c) Rāma and Lakshmaṇa find their camp empty and going forth make alliance with the monkeys.

South of Main Cell :—

(a) Rāma allies with Sugrīva and his hosts.

(b) Rāma shoots through the seven palms and hits Vāli.

(c) Dying Vāli rebukes Rāma, while Rāma relents, and Tārā laments.

(d) Rāma sends Hanumān in quest of Sītā, who crosses the ocean.

(e) Hanumān fights Laṅkiṇī and other demons and discovers Sītā under the Aśoka tree.

(f) Hanumān rebukes Rāvaṇa in his court and burns Lankā.

(g) The monkeys bridge the ocean and Hanumān fights the Rākshasas.

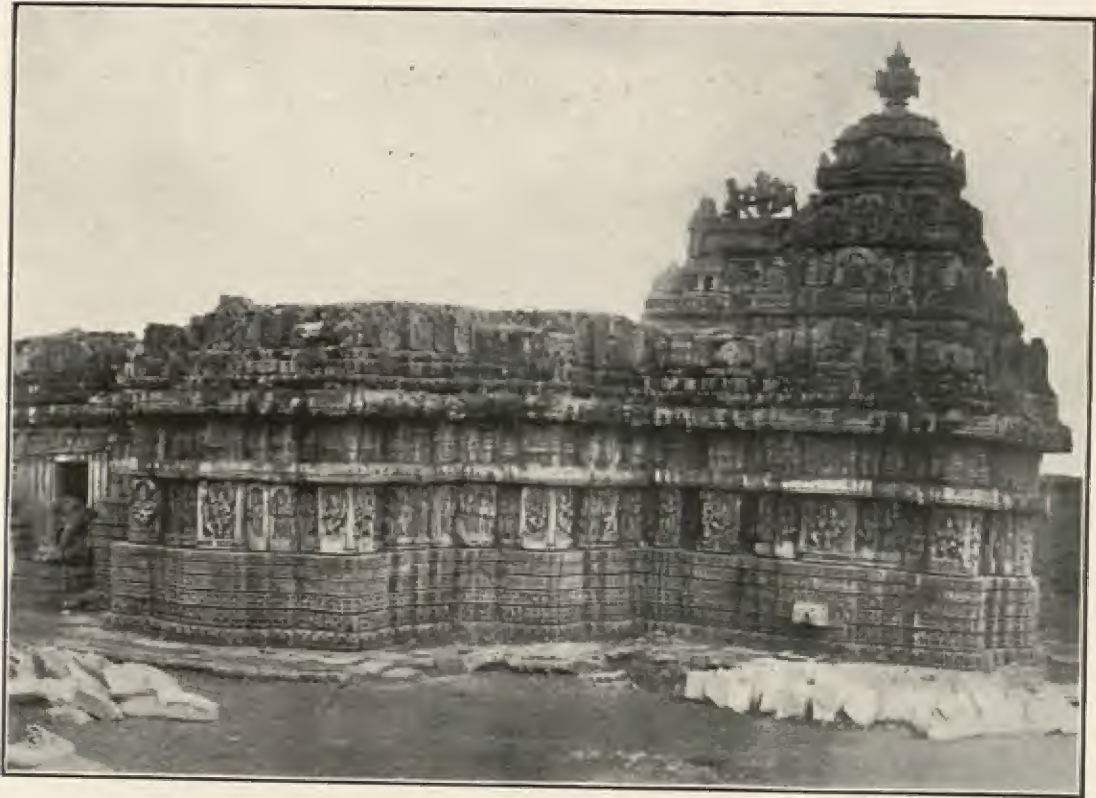
(h) Rāma and Lakshmaṇa are carried on Hanumān's shoulders.

Back of the Main Shrine :—

(a) Rāma kills Rāvaṇa. Coronation of Rāma and Sītā is celebrated.

Mahābhārata begins :—

Bhīma shakes the Kauravas off their tree perch.



1. MALLIKARJUNA TEMPLE, BASRAL, NORTH VIEW (p. 36).



2. MALLIKARJUNA TEMPLE, BASRAL,
PILLARS OF THE PORCH (p. 46).



VIRAGAL, BASRAL (p. 47).

North of Main Shrine :—

Kuntī with her five sons, all seated, invited by Virōchana.

Bhīma slays Hidimba and marries his sister.

Arjuna shoots the fish target before the assembly and Draupadī is married.

North-West of Navaraṅga :—

Vishṇu appears from the sacrificial fire of Drupada, and Draupadī and her brother are born. The five brothers and their queen wander in the forests.

Arjuna performs penance on the Indrakīla hill, shoots the boar, fights Śiva, obtains the Pāśupatāstra and deposits it on the Śemī tree.

West of North Cell :—

Arjuna rescues the cattle.

Here the cattle raid battle is confused with the great war and Bhīma fights Bhagadatta's elephant.

East of North Cell —

The *Chakravāha* and the death of Drōṇa at the hands of Dhṛiṣṭadyumna.

The great war continues.

North-East of Navaraṅga :—

Bhīma mortally injures Duryōdhana.

The heads of the Upa-Pāṇḍavas.

The Mahābhārata ends here and the Bhāgavata begins with the story of Prahlāda running from left to right.

Hiraṇyakaśipu in durbar.

Prahlāda's persecution with lions, water, fire, snakes, elephants, etc.

Narasimha slays Hiraṇyakaśipu.

*North Door :—**Story of Kṛishṇa :—*

Kṛishṇa is swung in a cradle.

Kṛishṇa slays the tiger, Pūtānī, Śakatāsura and Bakāsura.

Kṛishṇa plays in water, overcomes the Kālīṅga serpent.

Śiva seated in the midst of his Gaṇas, drinks the poison Halāhala.

The makaras are riderless and have, here and there, an interspersed ornamenta

Makara Frieze. lion's face.

The swans frieze has greater life in it and the bird is shown in its various

Swans Frieze. characteristic attitudes [like pecking, fighting, beaking, feeding the young, etc.

Around the Nandi maṇṭapa originally ran a row of slanting railings, only one slab of which is now remaining. It has a row of turrets

Front Railings.

below, serpentine creeper on top and obscene figures in the panels. Above the railings the wall is made up of a number of pierced stone windows.

On the main wall above the basement is a row of large images about $2\frac{1}{2}$ feet high representing the great gods and heroes. The bases

Large Wall Images.

are comparatively plain and the latā tōraṇas not very elaborate. The images, though finely worked, are of the shortish type resembling the Sōmnāthapur images. Coming from the east of the south cell they are as follows in order, clockwise :—

(1) Yōgānarasimha.

(2) Śiva standing.

(3) Tripurāntaka—the group shows Śiva shooting at, and burning the tower of the three cities above the clouds.

(4) Two-handed god—abhaya and dāna—(identity uncertain).

(5) Pārvatī standing.

(6) Viṣṇu standing as Padmanābha (chakra, padma, śankha, gadā).

South of South Cell :—

(1 to 3) Sītā, Rāma and Lakṣmaṇa standing.

(4-6) Umāmahēśvara with Kumāra to left and Gaṇēśa to right.

(7) Śiva standing with four hands (trident, three-hooded snake, a fan and a battle axe).

(8) Mōhinī.

(9) Goddess standing—hidden partly.

West of South Cell :—

(1) Narasimha seated peacefully (abhaya, chakra, śankha, and dāna) surrounded by consorts, Garuḍa and Prahlāda.

(2-3) Goddess (padma, goad, pāśa, kalaśa) with attendant standing.

(4) Goddess standing—rosary, goad, pāśa and phala.

(5) Kāḷiṅgamardana.

South-West of Navaraṅga :—

(1) Bhairava.

(2) Halāyudha.

(3 and 4) Manmatha and Rati.

(5) Goddesses dancing with a string of flowers.

(6) Durgā dancing with twenty-two arms (abhaya, broken, sword, snake, broken, vajra, battle-axe, rosary, goad, fire, svargahasta, pāśa, padma, ḍamaruga,

buckler, uncertain, phala, spear, mace, bowl, lambahasta, dāna). The figure is well executed.

- (6) Sixteen-handed Śiva dancing on Andhakāśura's head.
- (7) Lady holding a bunch of flowers.
- (8 and 9) Two monkeys fighting for jack fruit.
- (10) Gōvardhanadhāri.
- (11) Pārvatī standing.
- (12) Garuḍa.

South of Main Cell :—

- 1. Pārvatī.
- 2. Bhairava.
- 3. Lady attendant.
- 4. Rāvaṇa lifting the Kailāsa.
- 5 & 6. Lady attendants.
- 7. Vaishṇavī.
- 8. Kaumārī ?
- 9. Dancing Sarasvatī—beautiful image damaged ; the pose is very fine.
- 10. Brahma standing.
- 11. Śiva standing (flowers, battle axe, deer and abhaya).
- 12. Vāmana.
- 13. Drummer.
- 14. Pārvatī standing with her sons admiring.

Back of Main Cell :—

- 1. Mōhinī.
- 2. Paraśurāma.
- 3. Kāpālī.
- 4. Śiva on throne with Nandi below.
- 5. Vaishṇavī.
- 6. Śiva standing (abhaya, trident, ḍamaruga and dāna).
- 7 & 8. Lady attendants.

North of Main Cell :—

- 1. Pārvatī dancing.
- 2. Drummer.
- 3. Lady attendant.
- 4. Pārvatī.
- 5. Śiva dancing.
- 6. Brahma seated with Sarasvatī.
- 7. Śiva dancing.

8. Bhairava.
- 9 & 10. Mōhinī dancing.
11. Sixteen-armed Durgā dancing on the headless body of her foe.
- 12 & 13. Reverent monkey and Mōhinī.
14. Vēṇugōpāla.
15. Goddess standing.
- 16 & 17. Two monkeys and jack fruit.

North-West of Navaraṅga :—

1. Goddess standing.
2. Arjuna shooting the fish target (good sculpture). (Plate XIII. 1.)
3. Draupadī rushing forth with garland.
4. Lady figure.
5. Pārvatī standing.
6. Śiva dancing on Andhakāsura.
7. Kāla Bhairava dancing.
8. Lady attendant.
- 9 & 10. Bali and Vāmana.
11. Trivikrama.
12. Viṣṇu standing (śankha, padma, gadā and chakra).
13. Harihara standing (rosary, trident, chakra, śankha).
14. Pārvatī standing.
- 15&16. Lady attendants.
17. Gajāsuramardana (fine figure). (Plate XIII 2.)

North of North Cell :—

- 1 & 2. Lady attendants.
3. Sūryanārāyaṇa (?). Two of the symbols may be padmas or maces.
4. Viṭṭhala.
5. Lakshmīnārāyaṇa.
6. Lakshmī dancing.
7. Varāha standing.
- 8 & 9. Lady attendants.

East of North Cell :—

1. Nandi-vāhana.
2. Pārvatī standing.
3. Lady attendant.
4. Viṣṇu standing, two symbols broken, perhaps Janārdana.
5. Kālingamardana.
6. Kumāra on peacock.



1. ARJUNA SHOOTING AT THE FISH (p. 42).



2. GAJASURA MARDANA (p. 42).



3. DVARAPALA (p. 44).



4. GANAPATI NICHE (p. 44).

Above the row of large images is an eaves-shaped cornice dividing the wall into its upper and lower parts. In the upper part is a

Eaves and Parapet. row of turrets borne on single or double pilasters. The turrets are of varied shape; square, star-shaped, pyrami-

dical, storied, etc. The eaves above this row have the usual dentil projections and beaded pendants. The parapet of the Basrāl temple is one of the best preserved of all Hoysala shrines though the sculptures have now been built into a masonry wall. It has the usual row of turrets, with a frieze of makara mouths and another of arches and kīrtimukhas. Under these arches are placed several sculptural groups, the important ones being, commencing from the east and running clockwise :—

1. Gaṇēśa.
2. Sarasvatī.
3. Dancing Śiva.
4. Viṣṇu dancing, eight-armed (abhaya, gadā, śaṅkha, svarga, chakra, padma, lamba and dāna).
5. Brahma and Sarasvatī in sukhāsana.
6. Lakshmī-Narasimha.
7. Tāṇḍavēśvara.
8. Gaṇāsura-mardana.
9. Yōganārāyaṇa.
10. Lakshmī.

The stone tower is squarish in plan and well executed, the creeper arches and the stone kalaśa being particularly fine. Its front projec-

Tower. tion has on its eastern face a fine Tāṇḍavēśvara group under an ornamental arch. Above it, in its usual position, is a Śaṣa group, which is one of the best preserved. The figures are life-like and the hero's pose is admirable.

Admission into the temple is through its small porch which has two doorways, in the north and the south respectively. The doorways

Porch and Doorways. are flanked each by two fine elephants, (Plate XVII. 3). whose uplifted heads and moving limbs, jingles and bells give them an animated appearance. Each animal is supported by horsemen and footmen and is riderless. Of course, the hind parts are too broad and the legs are set too far apart to be true to nature.

The panels meant for the dvārapālas on the north doorway jambs are uncarved, while only one dvārapāla now guards the south doorway. The porch is a narrow structure about five feet wide and ten feet long into which on the west opens the navaraṅga doorway and to the east of which is the Nandī shrine. The porch ceiling is domed and has three concentric circles.

The Nandi shrine which is also a low structure like the other temple is supported by four round lathe-turned pillars with a bench running round the north, east and south sides. Its domed ceiling is well worked with deep ribs and a circle set inside a ten pointed star.

The Nandi Bull which is about 4 feet high and 5 feet long has beautiful ornamentation. Its right horns and both ears are missing. Still the animal is life-like and appears as if it is about to get up.

The doorway of the navaraṅga which has a Tāṇḍava group above its lintel is supported by two beautifully carved and well-shaped Śaiva dvārapālas, the left one of which has lost two arms. (Plate XIII, 3). On the outside of each dvārapāla is a perforated screen with a simple cross-shaped design.

Navaranga.

The navaraṅga is a small low structure of the usual nine aṅkaṇas with an extra aṅkaṇa on the east flanked by stone benches. The facings of the benches are ornamented with pilasters and rosettes but the real breadth of these benches is concealed by brick walls. In the western part of the navaraṅga are five towered wall niches each with its own interesting design. (Plate XIII 4). Two are squared, while the other two are star-shaped as at the Sōmēśvara temple at Hārṇahalli. They contain, in order, the following images commencing from the south :

1. Sarasvatī.
2. Gaṇēśa.
3. Mahishāsuramardini.
4. A smaller Sarasvatī, perhaps not the original image of the niche.

In front of the Gaṇēśa shrine is a fine Saptamātrikā panel where the deities with their respective vāhanas are placed in an unusual order: Brāhmī, Māhēśvarī Kaumārī, Vaiṣṇavī, Indrānī, Vārāhī, Bhairavī (?) indicated by the scorpion vehicle, Chāmuṇḍā in the shape of Durgā with a jackal on the pedestal, and Gaṇēśa.

The four central pillars and the two eastern-most ones are of the usual round shape, though short and squattish. Outside each of these pillars is a similarly shaped, lathe-turned, round support brought at a later date evidently from some other temple, probably, the Chennigarāya temple. But the most interesting pillars are the four on the eastern side of the navaraṅga square. They are roughly star-shaped but the monotony of the star is broken by a treble, indented, square-shaped projection which follows every three star-points. Of these also, the inner ones have acute-angled points, while the outer ones have obtuse angles.

Pillars.

The navaraṅga has in all ten squares each of which had originally a domed ceiling of the following description commencing from the east and running clockwise :

Ceilings.

1. Near doorway :—

Octagon set in two squares with serpentine band.

2. Concentric circles.

3. „ octagons.

4. „ circles.

5. „ eight pointed stars.

6. „ circles.

7. „ squares.

8. „ circles.

9. Eight pointed star.

10. Central—This is said to have been the most beautiful of the domes but was removed a generation ago to accommodate a ventilating tower.

A modest doorway supported by Vaishṇava dvārapālas leads into the small south shrine which has a domed ceiling with concentric circles. The original image was probably Vṇugōpāla or some other form of Viṣṇu. Its pedestal has however

South Cell.

disappeared and against the wall is now kept a smaller Sūrya figure of Hoysaḷa workmanship with its own seven horse pedestal. It must have been imported from some other temple. It is however a fine piece by itself with two hands only and a Chhāyā on either side.

The north cell whose doorway, ceiling, etc., are similar to those of the south retains its original Garuḍa pedestal. But the image, perhaps Amaranārāyaṇa or some other form of Viṣṇu, disappeared.

The North Cell.

About five years ago a Nāga and Nāgiṇī group which had been lying in the navaraṅga was installed here. The group also is of Hoysaḷa workmanship, fine and interesting. The male figure holds a sword while his consort has a kalaśa and a padma. Above the male figure is a five-headed cobra and above the female, a three-headed cobra.

A finely carved, though small, doorway with Śaiva dvārapālas on the jambs leads into the only sukhānāsi of the temple which has a domed ceiling of concentric circles.

Main Sukhanasi and**Garbhagriha.**

The garbhagriha doorway is much like that of the sukhānāsi while its ceiling has two sets of corner stones surmounted by a shallow padma. The main deity of the temple is a small natural liṅga, about 9" high, placed on a well polished low pedestal.

The *upparige* or mahādvāra which is south of the temple is a fine longish structure with a high roof. Its real height is now concealed since the ground level has risen by nearly 3 feet. A large doorway divides it into the inner and outer sections; the

South Upparige :

inner one is a maṇṭapa borne on tall, lathe-turned, round pillars with a large flat ceiling about 9' x 9' bearing on its nine panels Tāṇḍavēśvara surrounded by the eight Dikpālakas. On the east is an open liṅga shrine, while on the west a doorway leads into a shrine in which is placed a damaged image of Gaṇēśa.

The outer part of the structure is a porch, now supported by two varieties of pillars, viz: thin, lathe-turned, round pillars and cross shaped, highly ornate pillars, the latter of which are ornamented by four rows of turreted pilasters. (Plate XII, 2.)

To the east of the temple is a large round pillar, about 12 feet high, over the capital of which stands a man followed by a woman. The man is about to jump down perhaps on spear points as mentioned in the Belgāmi inscription and the woman, his wife, follows her husband. It is not known who the tragic couple were but it is probable that the event must have occurred at the death of Narasimha II or Vira Sōmēśvara.

Lamp Pillar :

To the north-east of the temple is a small soap-stone structure of the Hoysala period containing a Bhairava image.

Near the south doorway is a fine large slab containing the well preserved inscription of Harihara which records the construction of the temple.

Basral was originally an agrahāra village constructed in the regular Hoysala pattern. Its tank lay to the north-east next to the Malli.

Chennigaraya Temple :

kārjuna temple and between the two ran the fort wall and the moat. The fort yard was about $1\frac{1}{2} \times 2$ furlongs in area and through its centre from east to west must have run the *rājavidī* or main agrahāra road. At nearly the western end of the road and to the south-west of the Mallikārjuna temple was constructed the customary Viṣṇu shrine. Viṣṇu was not to be neglected, but his temple was much smaller and less elaborate than the Mallikārjuna temple. Its ruins now stand on the top of the raising ground about a hundred yards to the west of the village. It is a soap-stone structure to which in later times was added an outer brick wall, the stone outer wall and the upper roof having perhaps disappeared. The soap-stone slabs which outlined the platform on which the temple was reared are even now visible as also part of the stone stairway leading up to it from the ground. The temple contains a garbhagṛiha, a sukhanāsi and a four-pillared navaraṅga and by its size and ruined condition reminds us of the Narasimha temple at Sōmanāthapur. The navaraṅga doorway is comparatively plain with a Gaṇalakṣmī lintel and an uncarved dvārapāla panel. The four pillars of the navaraṅga are all lathe-turned and round with the usual Hoysala mouldings, though of a smaller size than usual. The ceilings are mostly flat except one or two in the middle line which contain small domes hollowed out of single slabs. In the garbhagṛiha is a Garuḍa pīṭha on which stood the original Viṣṇu image, possibly Kēśava or Chennigarāya. But the image must have disappeared in

times of trouble and a smaller and ruder image of Janārdana was made and set up very probably in the Pāllegār days. The workmanship of the image resembles that of the Lakshmīnārāyaṇa image in the recent temple to the south of the village.

Though the Chennigarāya temple is not of much artistic value, still it proves the view that nearly every Hoysala agrahāra had a Viṣṇu temple in the centre and a Śiva temple near the north-east.

This temple is said to possess about 6 acres of dry land to the north-east of the village. The village Panchāyet who are anxious to take charge of the Mallikārjuna temple may be encouraged to repair and look after the Chennigarāya and Lakshmīnārāyaṇa temples instead.

Some repairs were done to the building about 20 years ago when the supporting buttresses were put up. A note was sent in 1929
Conservation Note : but little action has been taken.

1. The ceiling which is leaking in two places should be repaired.
2. About 10 or 15 feet of ground to the east of the lamp-pillar should be acquired and included in the temple compound. The owners are willing to give away the land.
3. The ground between the road and the south wall of the temple should also be acquired and included.
4. The road to the south of the temple should be continued eastward and connected with the Nagamangala Road.
5. The ground to the east of the temple should be kept clean.
6. The Pūjāri who gets a salary of Rs. 1-3-0 a month may be given a decent promotion and be made responsible for keeping the temple and its premises clean.

Near the Nagamangala Road on the east of the village are a number of vīragals, two of which are remarkable: one shows a hero in the act of offering his head, while the other depicts his consort seated with folded hands preparing to die; another shows the couple arm in arm. Other vīragals depict battle scenes. (Plate XII, 3.)

To the south of the Mallikārjuna temple near the road is a temple of Íśvara with a garbhagṛīha, an open sukhanāsi and a navaraṅga
Íśvara Temple : with four round pillars and nine domes. Since the concrete roof is washed out the tops of the domes reveal the mode of their construction. The inner wall is intact but only a portion of the outer wall remains. The temple is a small one and plain, and does not deserve attention.

BUDNUR.

Hosa-Būdnūr is a village about $4\frac{1}{2}$ miles to the east of Mandya. It appears to have been converted into an agrahāra village with a tank

General Description— a Śiva temple and a Viṣṇu temple, about the year 1276
History : A. D. in the days of Narasimha III. Possibly Vīra Ballāḷa III was Yuvarāja, since his own name appears in the inscription as Śrī Mallikārjuna. This event must have occurred when Guttal, a neighbouring village, was a Hoysaḷa garrison town with numerous Tamil officers.

Both the temples appear to have been constructed simultaneously and they are more or less similar in plan and general construction. Each had originally a garbhagriha, a sukhanāsi, a navaraṅga and a porch and there is definite evidence that the Śiva temple had a prākāra with a mahādvāra on the south-east. Neither temple has figure sculptures on the outer walls, though the architectural members are handsome.

SRĪ KĀSĪ VISVĒŚVĀRASVĀMI TEMPLE.

The Śiva temple which is the more ornate of the two is now in a condition of advanced ruin. Its tower has disappeared as also its upper roof and a good part of its outer walls. What remains of the latter has a comparatively simple design.

Outer view : The platform, though visible, is now buried in the earth almost to its top. The basement has seven cornices instead of the usual five, three of them having dentil mouldings. The wall has the usual horizontal eaves-like cornice, the portion below having no ornamentation except plain and insignificant pilasters, while the portion above has a row of turreted canopies mounted on single or double pilasters. The eaves show imitation metal work and the parapet and tower have now disappeared. The last must have been of the usual squarish shape following the plan of the garbhagriha.

The stone porch in front of the temple had originally railings ornamented with turreted pilasters. The stone benches on which they stood are, however, there and the heavy ceiling is borne on two thick-set, bell-shaped soap-stone pillars. The best work in the porch is found in its ceiling which has two rows of galleries with ornamental star-shaped eaves and a dome which has a mixture of flower petals and concentric twelve pointed stars. The pendant is a fine and interesting imitation of a bunch of plantains.

The navaraṅga doorway which has a Tāṇḍavēśvara lintel and no dvārapālas, bears on its jambs the outline engravings of ornamental designs which were meant to be carved in relief at a later date. The navaraṅga is a medium-sized structure of only

Navaranga :

nine squares with a fine large Nandi or bull near the centre. The animal's face is beautiful and it is proposed to remove it to the front of the Town Hall at Mandya. In the western part of the navaraṅga are five towered niches which originally contained the *Pañchāyatana* images, a Gaṇeśa, a Kumāra and a Saptamātrika panel originally belonging to this temple, but are now preserved in a small new shrine about 30 yards to the east. The images are fine and prove that Hoysaḷa sculptural work was still in a very good condition even in the last quarter of the 13th century. The four pillars of the navaraṅga are all thick and bell-shaped. Of the nine navaraṅga ceilings, the central one is the finest. Its design is similar to that of the porch ceiling but it is more airy and wider at the base and its lower gallery has the Dikpālakas.

The sukhānāsi doorway bears only the outline of the design meant to be carved upon it and it has now only the right Saiva dvārapāla, the left one having disappeared. The sukhānāsi and the garbhagṛiha have flat ceilings of nine rosetted squares and the garbhagṛiha has three wall niches. In its centre lies a large soapstone pīṭha but its Kāśi Viśvēśvara liṅga has now disappeared.

It is doubtful if this building could even be restored. It would be wiser to remove its Nandi and dvārapāla to a safer place, so that they might not be destroyed by the roof when it collapses, as it must in course of time. If possible, the two fine ceilings and the structures bearing them up may be removed and reconstructed elsewhere.

To the east of the Śiva temple in the same courtyard appears to have been formerly a Bhairava shrine which has now disappeared. The image was seen by Rao Bahadur R. Narasimhachar when he inspected the temple, but it has now disappeared and only the scorpion pedestal remains.

The mahādvāra on the south-east is a plain structure, though four of its pillars have a round cylindrical shape, perhaps of Hoysaḷa workmanship.

ŚRĪ ANANTAPADMANĀBHASVĀMI TEMPLE.

(Plate XIV, 1.)

To the west of the village on a high ground is the old Hoysaḷa temple of Viṣṇu known popularly as Anantapadmanābha. (Plate XIV 2). This temple is very similar in design and construction to that of the Kāśi Viśvēśvarasvāmi temple which it resembles very closely. It is also in ruins, its porch having completely collapsed as also the front part of its outer walls.

An excavation to its west reveals the heavy foundation of large rough stones on which the temple was reared up by Hoysaḷa engineers.

Outer view : The old prakāra and the platform are also visible here and there. The walls are similar to those of the Kāśi

Visvēśvarasvāmi temple except that the basement has five cornices instead of six. The well proportioned tower shows that the detailed ornamentation had not been completed when further progress was interrupted. Near the porch are now lying its round pillars and parts of its domed ceiling and other pieces, while the turrets crowning the pilasters of its railings are now adorning the small recent structure about 10 yards to the east.

The navaraṅga doorway bears outline sketches as in the Śiva temple. The navaraṅga which is also of nine squares only has its heavy bell-shaped pillars and its two towered niches. These latter, probably, housed an image of Viṣṇu now broken and placed near the door, and another uncertain figure. The central ceiling has an interesting umbrella-shaped design imbedded in a dome. In the south-east corner of the navaraṅga stands a stone slab bearing an inscription of Narasimha III dated Śaka 1191 (1267 A. D.).

The sukhānāsi doorway is an elaborately carved piece. Two dvārapālas are now lying on the ground outside the temple. The ceiling of the sukhānāsi itself and that of the garbhagriha are both flat.

The garbhagriha doorway has Lakṣmī on the lintel but inside the garbhagriha there is nothing remarkable. The main image was removed and housed safely in a small building about 15 yards to the east of the temple.

The main image is about 6 feet high along with the pedestal and is a figure of Viṣṇu as Padmanābha (śankha, padma, chakra, gadā). The tōraṇa has on its outside the usual 10 avatāras while below the image is its Garuḍa pīṭha.

It is impossible to preserve the porch and the outer walls of the navaraṅga.

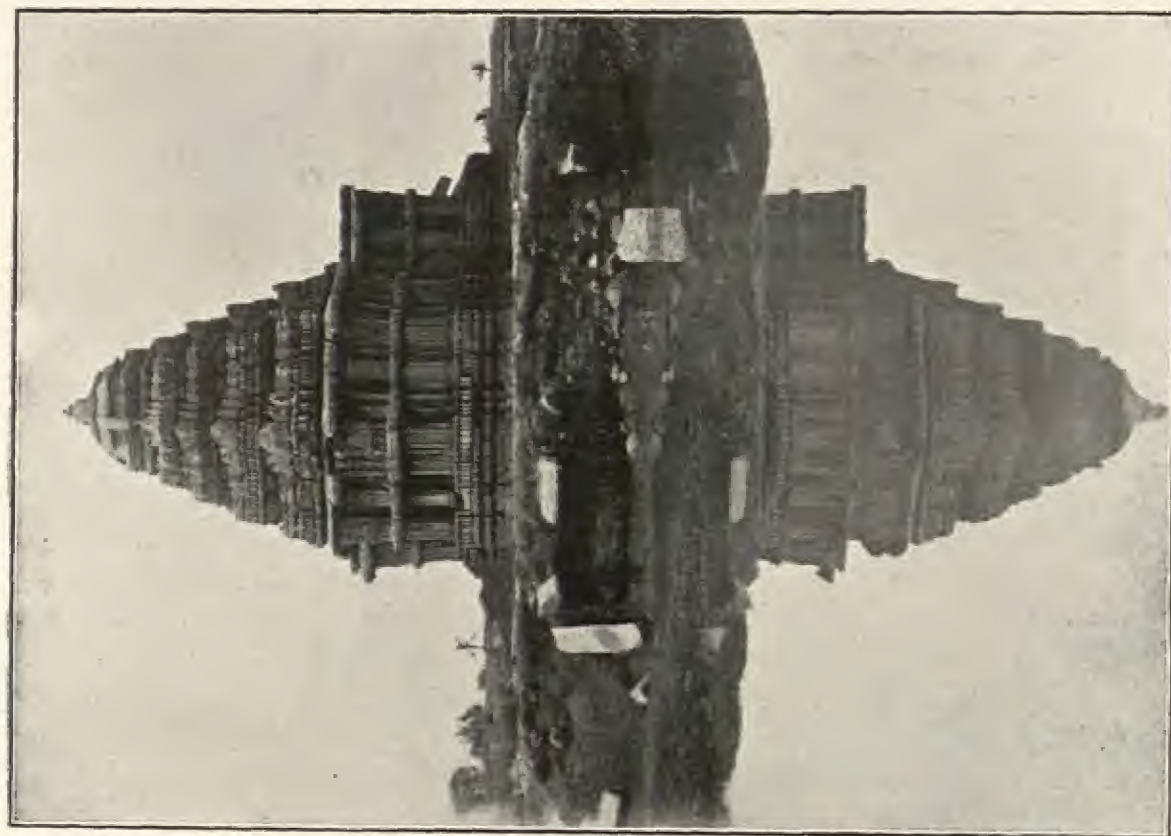
The trees should be removed. If the collapsed roof stones are removed and the roof covered over with concrete it is possible to save the rest of the building including the

Conservation Note : tower. In that case the main image may be installed once again in the temple. The Anantapadmanābha temple can be seen very clearly from the railway line which passes about 300 yards to its north. Būdūr is now a Railway Flag Station.

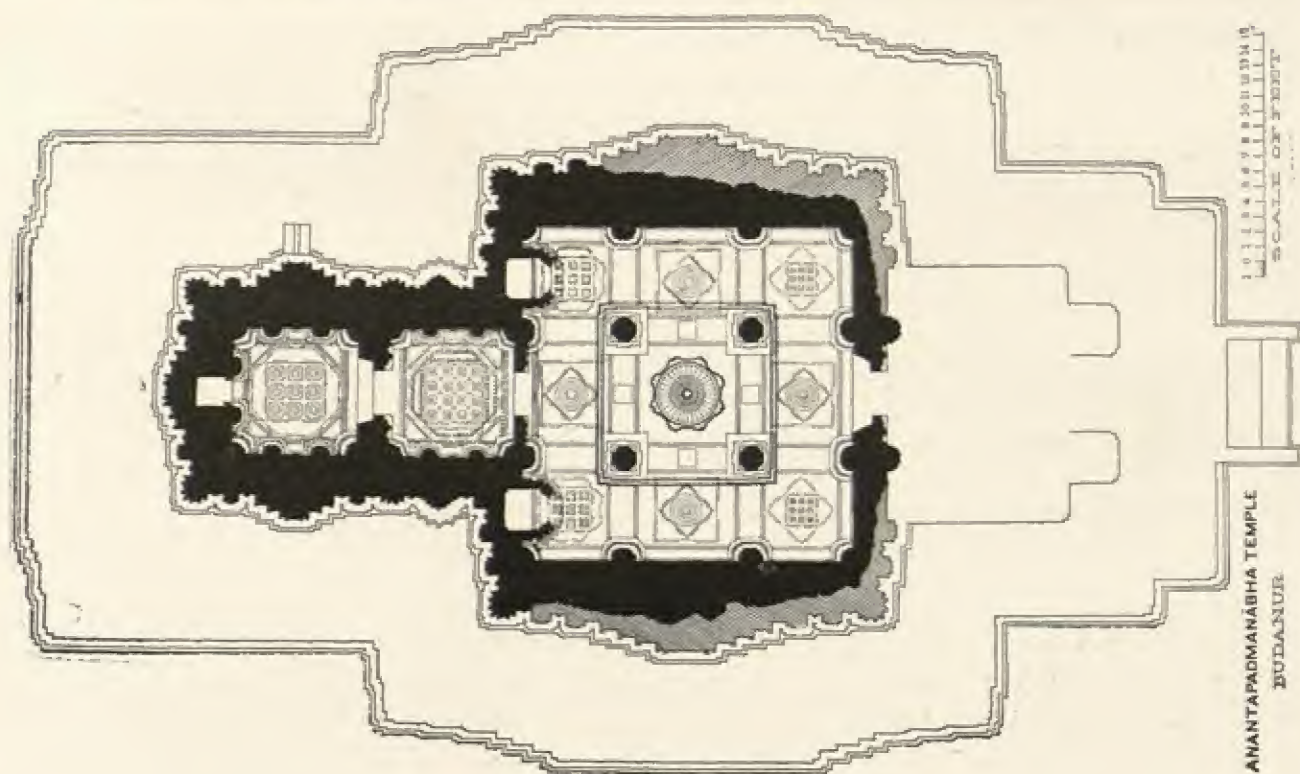
Among the images may be mentioned one of seated Viṣṇu in padmāsana, perhaps Dhanvantari, which is now kept in front of the new structure housing the new image.

GUNDLUPET.

Guṇḍlupet is a small town on the left bank of the Guṇḍlu river which is only about 20 feet wide here. It consists of a fort or kōṭe with the Vijayanārāyaṇa temple in the middle and a pēṭe with a small new Rāmēśvara temple. One mile to its east is the site of an old town with four temples still preserved. Local tradition states



2. ANANTAPADMANABHA TEMPLE, BUDANUR,
VIEW FROM THE WEST (p. 49).



ANANTAPADMANABHA TEMPLE
BUDANUR

1. (P. 49).

Mysore Archaeological Survey.

that the temple of Vijayanārāyaṇa was one of the five temples built by Viṣṇu-
vardhana Hoysaḷa.

RĀMĒŚVARA TEMPLE.

The earliest of the temples and the only one with dateable inscriptions is the Rāmēśvara temple which faces east. In size and plan it resembles the Vaidyēśvara temple at Talkāḍ and the inscriptions show that it was built (?) and endowed by Kumāra Kampanṇa (II) in 1367 A.D. The plan is squarish, showing a garbhagṛiha, a sukhānāsi and a four-pillared navaraṅga with an entrance porch to the east and one to the south. The tower is of brick and the rest of the building of granite. The pillars of the porches and of the navaraṅga are square at the bottom, the shaft of each being firstly octagonal, then sixteen-sided with flutings and lastly thirty-two sided. A broken image of Vīrabhadra is placed in the navaraṅga. The original liṅga is now in the Rāmēśvara temple in the pēṭe while the Nandi is in Pātāladamma's temple near the Taluk Office. The sculptures on the pillars mostly represent dancers, drummers and musicians and acrobats. The dimensions of the building are generous and around the garbhagṛiha on the cornice are several Kannaḍa inscriptions. Rāmēśvara was the *grāmadēvathā* in the old days of Kumāra Kampanṇa. A leopard lives in the garbhagṛiha now.

PĀRVATĪ TEMPLE.

To the left of the Rāmēśvara temple is a smaller Pārvatī temple of about the same type but somewhat of inferior workmanship. The Pārvatī image has been removed inside the town.

The roof of the temple is in a very bad condition and leaking and several beams are cracked. But it could be restored with expenditure and effort.

PARAVĀSUDĒVA TEMPLE.

About 50 yards to the south-west of the Rāmēśvara temple and facing west are the temples of Paravāsudēva and his consort. The Paravāsudēva temple is a fairly large structure of granite with a garbhagṛiha, a sukhānāsi, and a spacious indented square-shaped navaraṅga with a cell to its north and one to its south. The structure of the building, its ornamented sukhānāsi doorway and the sculptures on its pillars indicate that it was built some time during the early Mysore period. In front of the temple was originally a large porch which was seen by Mr. R. Narasimhachar in 1916. This was later on removed and rebuilt in front of the Vijayanārāyaṇa temple.

The temple has a garbhagriha, a sukhanāsi, a covered pradakṣiṇa, a cross-shaped, large navaraṅga with north and south niches and a porch, which has now disappeared. The walls around the garbhagriha are ornamented with the usual crude long plain pilasters with, here and there, a turreted arch, and the whole temple is raised on a narrow stone platform resembling the one of the Vaidyēśvara temple at Talkāḍ.

General Description.

Pillars.

The pillars of the navaraṅga are shortish and have three cubical mouldings connected by sixteen-sided cubical shafts. On each side of each moulding of the thirteen pillars is a carved image in relief, the subject being the ten avatāras, Hanumān, Nandi, Lions, Gaṇēśa, Rāma, Ṛishis, etc. On the inner face of the second pillar to the south-west of the sukhanāsi doorway the image of a prince seated amidst his standing courtiers is interesting. He is evidently Chikkadēvarāja Oḍeyar, who is definitely stated in the Kannaḍa Annals of Mysore to have built and endowed the temple for the merit of his father Doḍḍadēvarāja. This statement is fully supported by a set of copper plates issued by Chikkadēvarāja himself in 1674 A.D. This unpublished inscription says :—

“ Thus the king Chikkadēva—a stage-manager in the beautiful drama played by the actress, that is his command, dancing over the jewelled crowns of all kings—while engaged in performing all the acts of dharma, desired to construct an agrahāra. After investigating the places in his kingdom of the Karṇāṭaka, which were attractive, delightful, enjoyable and holy, he fixed upon one which was the best of all and suited for his act of charity. The selected spot was Maḍalanāḍu, an ornament to the earth, agreeable and delightful, situated two *yōjanas* to the south of the Kapilā river, to the north of the Nīlāchala (the Nīlagiri Hills) to the north-east of the Kaṇṇagiri (the Gōpālasvāmi-betṭa), half a *yōjana* to the west of Trikadambanagarī (Terakaṇāmbi) and adorned by the river Kaṇḍinī. There, on the sacred west bank of the river Kaṇḍinī, the king, desirous of making an everlasting good act of dharma, in order that his father King Doḍḍa-Dēvarāja might attain the region of Vaikuṇṭha, constructed a spacious temple, according to the śāstras, complete with a vimāna, maṇṭapa, high compound wall and tower, (dedicated) to Vāsudēva, the god of gods and the wielder of the bow Śārṅga, dwelling with joy on the couch formed by the coils of Ananta and surrounded by Śrī, Bhū and Nīlā. And for the performance of the daily worship and other services in the temple, he brought from different parts Śrīvaishṇavas, Madhva Brahmans and Advaiti Brahmans, possessed of gentle disposition and good character, proficient in the Vēdas and Śāstras, versed in the secrets of both the systems of Vēdānta (Sanskrit and Drāviḍa), deep in the knowledge of Tamil scriptures, ever peaceful, free from anger and other passions, possessed of large families, versed in the Śrauta and Smārta ritual and engaged in tending the sacred fire ; and for their habitation



1. PARAVASUDEVA TEMPLE, GUNDLUPET,
PARAVASUDEVA (p. 53).



2. PARAVASUDEVA TEMPLE, GUNDLUPET,
SUKHANASI DOORWAY (p. 53).



3. PARAVASUDEVA TEMPLE, GUNDLUPET,
PROCESSIONAL IMAGE (p. 53).



4. ITTIGE MALIGAMMA TEMPLE, KALALE,
CARVED DOOR OF SANDALWOOD (p. 57).

and maintenance of their families he made an agrahāra endowed with excellent vṛttis of lands."

The doorways are all good, that of the sukhānāsi being the best of the lot (Pl. XV, 2). The latter resembles the doorway of the Vaidyēśvara temple at Talkād, though simpler. On each jamb stands a group consisting of a chāmaradhārīnī and a man standing on a yālī. A dvārapāla and a storied turret supports each jamb. On the lintel is Gajalakshmī.

The large porch, as already stated, is now in the town. The north and south cells of the navaraṅga appear to have contained the images of the goddesses Śrī and Bhū.

To the left or south of the Paravāsudēva temple is a smaller temple of Kamalavallī, his consort, perhaps of the 17th century.

The images are all kept now in the eastern extension of the Vijayanārāyaṇa temple.

The chief image of Paravāsudēva, about 5' high along with its double pedestal, (Pl. XV, 1) is seated on the coils of Ananta and under his spreading hood. The god is in sukhāsāna, his hands being thus disposed: the first resting on raised knee, the second holding chakra, the third śaṅkha and the fourth resting on Ananta. This image and that of the goddesses show rough outlines, longish, pointed, but flat noses, lips arched like crescents, abnormally large eyes, abdominal muscles and shallowish carvings.

The left hand of the old Doḍḍadevarāj *utsava-vigraha* (Pl. XV, 3) is now repaired. The right front hand of the new Apratima *vigraha* is only in the dāna pose, though the fingers are raised. The other images kept in this navaraṅga are: Śrī, Bhū along with the god, Kamalavallī, Āṇḍāl, etc. None of these has a tōraṇa or prabhāvaḷī.

The original porch of the Paravāsudēva temple which is now in front of the Vijayanārāyaṇa temple is a decent structure about 24' x 20' borne on 12 pillars, the four front ones being well sculptured and ornamented. They have in front brackets of warriors riding on lions which are rearing upon the backs of elephants. The three cubical mouldings are well sculptured with relievos. One of these is a king seated stylishly on a high bench or throne and reclining on a round pillow. He wears a long knot over his head. His right hand holds what looks like a flower while his left rests on his raised knee. The figure has been identified as that of Chikka Dēva Rāja by tradition.

VIJAYANĀRĀYAṆA TEMPLE.

The Vijayanārāyaṇa temple which is situated in the old fort or kōṭe close to the Mysore-Nilgiri road appears to have been built in stages at three different times. Of these the last is the maṇṭapa or porch already described in connection with

the Paravāsudēva temple. The second is the navaraṅga with four fluted pillars with three cubical mouldings each sculptured in relief. The ceiling is of the usual Vijayanagar type with flat granite slab and a single relief padma in the centre. The south part of this navaraṅga is now converted into three shrines housing Paravāsudēva and his consorts. Opposite to them are the Ālvārs.

The most interesting part of the building, however, is the main shrine of Vijayanārāyaṇa. This is a small granite structure of the Vaidyēśvara type with a garbhagriha and a sukhānāsi only, which have been later on covered over with a pillared enclosed pradakṣhiṇā as at Tonṇūr and Seringapatam. The garbhagriha wall has no inscription but its storied turrets and prominent pillar bearing kalāśas, ✓ declare it as a work of the 13th or 14th century. The turrets have square and boat-shaped śikharas. The sukhānāsi houses the *utsavamūrti* or Janārdana with abhaya pose and with consorts.

The garbhagriha doorway is a modest piece resembling the Paravāsudēva doorway in style.

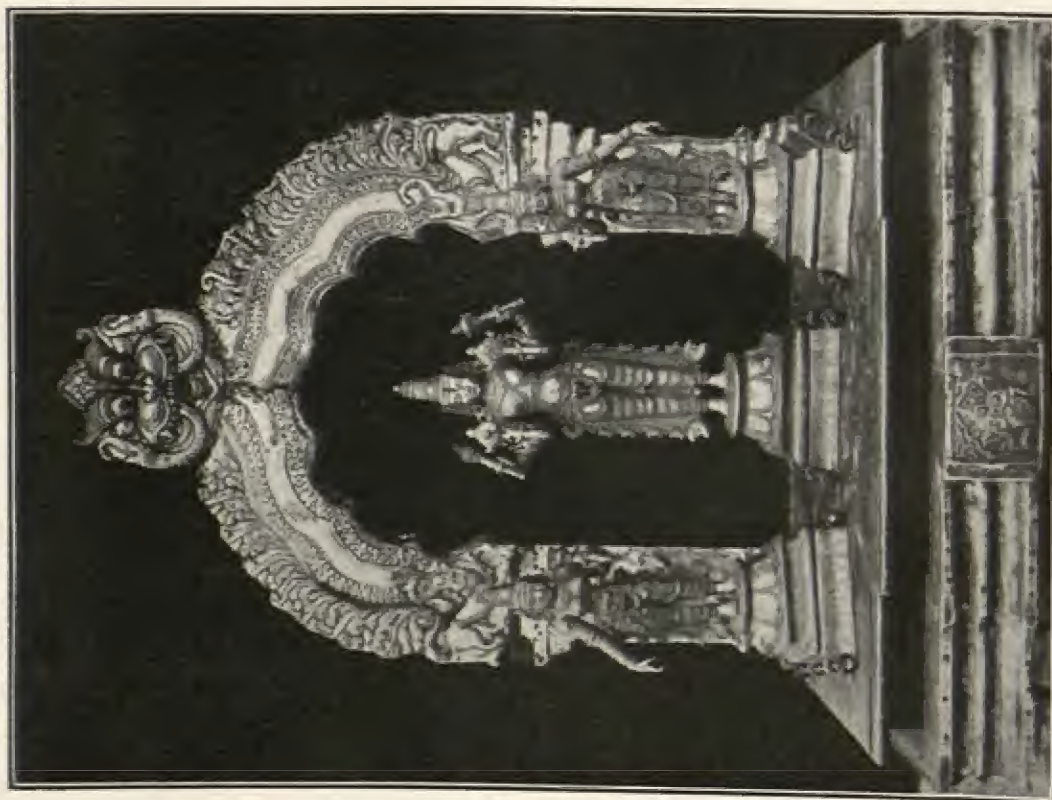
The main image of Vijayanārāyaṇa is really Janārdana with the front right hand giving abhaya and also holding lotus. There is a tōraṇa behind having the ten avatāras and imitating Hoysaḷa designs. The image which, along with the pedestal, is about six feet high is fine and imposing though it also shows the characteristics of the 14th century workmanship. It is difficult to agree that it belongs to the early Hoysaḷa days as asserted by tradition which ascribes the monument to Viṣṇu-vardhana. Even the stone used is harder than the Hoysaḷa soap-stone. It may be attributed to the early Vijayanagar days.

All the three temples are old ones and thus may be declared Protected Monuments and assigned to Class II for conservation purposes. The Paravāsudēva temple is a large one with well carved pillars and doorways. If restored, it would be a fairly good specimen of early Mysorean architecture. The images of Chikka Dēvarāja Oḍeyar may be well cleaned and preserved, the name being painted under both the *relievo* sculptures. If funds are available, the Paravāsudēva temple may be fully restored.

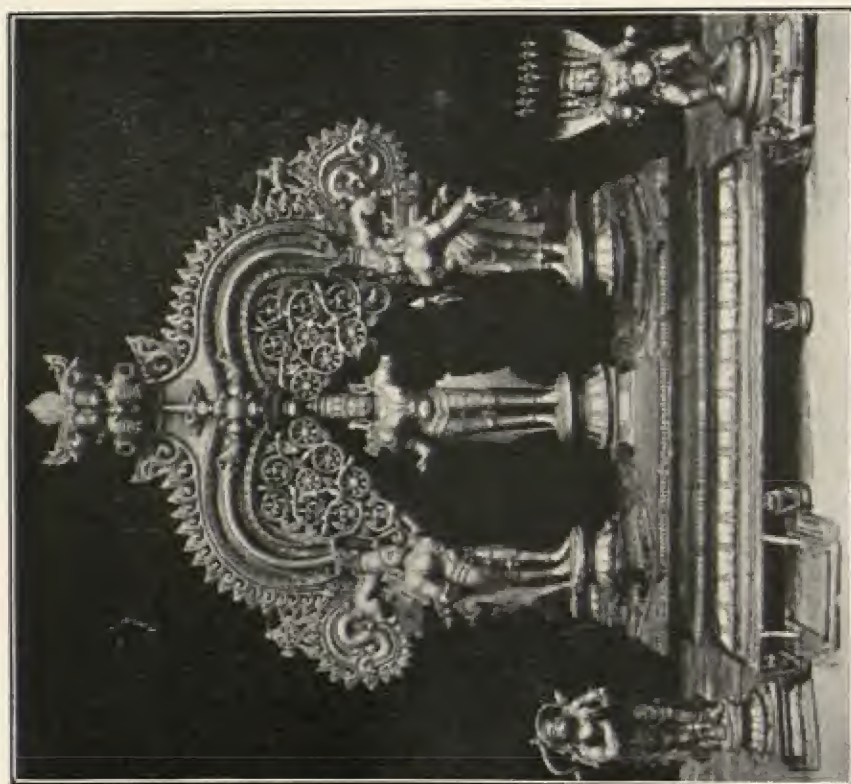
KALALE.

About five miles to the south-west of Nanjangud the village of Kaḷale situated in a fertile plain has an old fort-wall, the east gate of which was near the Āñjanēya temple. Mr. Rangaswami Iyengar of the place has an old paper manuscript which gives the history of the place and of the Dalvoy family. After Kṛṣṇadēvarāya conquered the Ummattūr chief, two of the emperor's officers named Kānta and Kṛṣṇa settled down at Kaḷale and their descendants are said to have ruled here for twelve generations.

LAKSHMIKANTA TEMPLE, KALALE.



1. PROCESSIONAL IMAGE (p. 55).
Mysore Archaeological Survey.



2. METALLIC IMAGE OF RAMA, LAKSHMANA, SITA AND
ANJANEYA (p. 55).

The temple appears to have been constructed in at least three stages, in about 1300, about 1500, and about 1700 A. D.

The main shrine, its *sukhanāsi*, the cylindrical pillars of its *navaraṅga* and its outer walls decorated with a row of pilasters and a dentil cornice in the middle, belong to the late Hoysaḷa times. This portion is not at all ornate and must have been a small minor temple of the Hoysaḷa period or of the very early days of the Vijayanagara Empire. The image of Nārāyaṇa, three feet high, has Hoysaḷa look though the absence of the ten *avatāras* from the stone *prabhāvaḷi* and the straight-sided conical *kiriṭa* would suggest the date 1350 or 1360 A. D. The brick tower and parapet, however, are much later structures.

The older *navaraṅga* was probably ruined and about 1500, the *navaraṅga* of nine *aṅkaṇas* was rebuilt by Kāntaiya, the old pillars being used and the roof and the walls being reconstructed, with a *vaḍagalai-nāma* between *chakra* and *śaṅkha* on the *navaraṅga* doorway. In the western part of this *navaraṅga* are now kept two Āḷvār images (both seated with *chinmudrā* like Nammāḷvār, though one of them is called Bhāshyagār). In the next *aṅkaṇas* are also kept several metallic images among which the best is a fine Rāma group (*Kōḍaṇḍarāma*, *Lakshmaṇa*, *Sītā* and *Hanumān*). (Plate XVI, 2.) The *prabhāvaḷi* or *tōraṇa* is well designed and has the ten *avatāras* in the *latā-tōraṇa* with a high *Simhalalāṭa*. At the same time as the reconstruction of the *navaraṅga*, and along with it, were built the outer *navaraṅga* of twelve *aṅkaṇas* with its square pillars having sixteen-sided fluted shafts, and its two porches, one of three *aṅkaṇas* on the east and another of one *aṅkaṇa* only on the south. In the centre of this *navaraṅga* is now kept a metallic image of Nambinārāyaṇa with consorts, said to have been brought from Vijayanagar by Kānta and Kṛishṇa. (Plate XVI, 1.) The images show a good sense of proportion and are fine, like the metallic image of Kīrtinārāyaṇa at Talkāḍ, which is of the same period and of Vijayanagar workmanship. The other images in this *navaraṅga* are Hanumān and Vishvaksēna and a metallic *Garuḍa-vāhana* repaired by Sardār Kāntarāj Urs.

The east doorway is flanked by two moustached *dvārapālas* and its short pillars, whose shafts have thirty-two fluted sides, show on the cubical mouldings images of devotees, wrestlers, musicians, etc., in relief. The roof has projecting granite eaves above which on the parapet are several stucco niches finely designed and having Vaishṇava stucco images, the central one being Ranganātha attended by two bearded figures pointed out as the Dalvoys, and another figure of a female, evidently the wife of one of them.

The south porch which has pillars with sixteen-sided tapering shafts, is probably a later addition of about 1700 A. D. about which year the Dalvoy Sarvādhikāri Cheluve Urs is said to have built the rest of the temple consisting of the brick *gōpura* over the *mahādvāra*, the huge *mukhamanṭapa* of about fifty

plainish tall pillars (20 feet high), the *prākāra* with its verandahs and rows of niches, the shrines of *Dēśika* and *Jīyar* and the *yāgaśālā* and *pākaśālā*. There is nothing architecturally remarkable about this portion. The images in the *prākāra* niches are in order from the south-east clockwise from *Hanumān* :

1. *Jīyar*.
2. Twelve *Ālvārs* and a *Paravāsudēva* group with the god, *Śrī*, *Bhū* and *Nīlā*, the latter holding flowers.
3. *Āṇḍāl* shrine with sanctum, *sukhanāsi* and bed-chamber and *mukha-maṇṭapa* and *pātālāṅkaṇa*.
4. *Paṭṭābhirāma* group.
5. Four-armed *Vēṇugōpāla*—not very beautiful, but famous because the royal poet *Vīrarāja* has sung his praises in his Telugu work, the *Mahābhārata*.
6. *Lakshmīnārāyaṇa*.
7. *Janārdana*, called *Varadarāja*, and said to have been brought by Mr. Arcot *Srinivasachar* from the *Sōmēśvara* temple.
8. *Kēśava* with consorts.
9. *Rājamannār Kṛishṇa* with consorts. The god is two-handed and holds a flower in the right hand while he reclines on a stick held in the left. (Plate XVII, 1).
10. *Śrīnivāsa* with consorts.
11. *Janārdana*, called *Vāsudēva* (*abhaya*, *chakra*, *śankha* and *gadā*).
12. *Kōḍaṇḍarāma* group.
13. *Lakshmī* shrine similar to *Āṇḍāl*'s; but the goddess is four-handed and seated without elephants.
14. *Bhāshyagār*.
15. *Kūrattālvār*.
16. *Dēśikar*: The shrine was originally of one *aṅkaṇa* and about 1800 A. D. was enlarged into two by *Tenginamarada Narasimbachar*. The metallic image is standing, wearing large pot-like *kirīṭa* and holding *abhaya* and *pustaka*.

The series ends with *Garuḍa*.

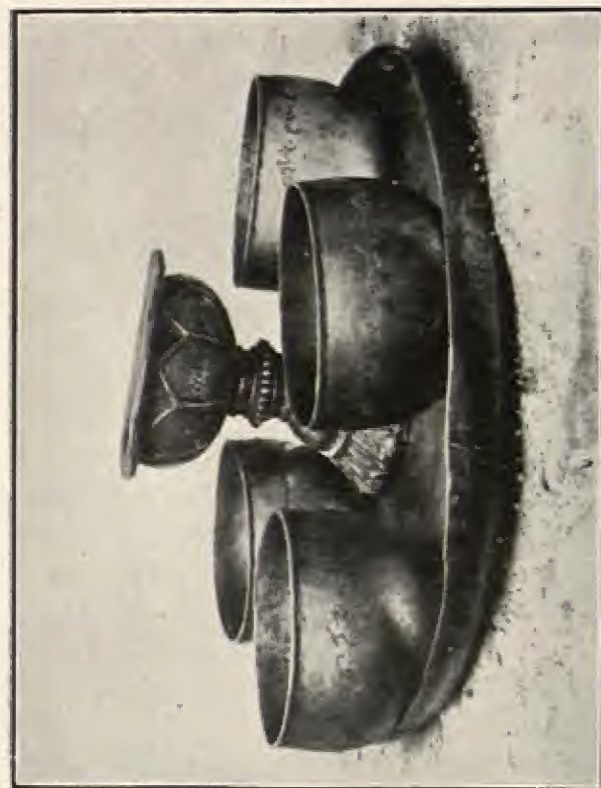
Front :

On either side of the *mahādvāra* on the east side of the *prākāra* wall is a verandah having four elegant sixteen-sided pillars. In the field in front are three large *maṇṭapas* :—

1. *Navarātri-maṇṭapa* with towered cell, platform and large *mukha-maṇṭapa* of huge pillars, three feet square and 20 feet high (on the north).
2. Opposite to it facing north a similar *Kṛittikōtsava-maṇṭapa*;
3. In front stands a small *Vasanta-maṇṭapa*.



1. LAKSHMIKANTA TEMPLE, KALALE, RAJAMANNAR (p. 56).



2. LAKSHMIKANTA TEMPLE, KALALE, TIPU'S GIFTS (p. 57).



3. MALLIKARJUNA TEMPLE, BASRAL: ELEPHANTS (p. 43).
Mysore Archaeological Survey.



4. IBRAHIM RAUZA, SIRA (p. 23).

The temple has a number of the birudas of the Mysore Rājas, like Śaṅkha, Chakra, Śarabha, etc., with the inscriptions of Nanjarājaiya, Cheluve Urs and others. Among the silver vessels of the temple are six, a silver plate, four large bowls and a cup on a stand, (Pl. XVII, 2) bearing the inscription "Śrī Ma—Su la tā na—Pā da śā ha ra—dhar ma." It is said that the *utsava-mūrti* was carried away by Tipu to Seringapatam and was returned with the vessels after one of his sons died.

Mr. Rangaswami Iyengar has with him the temple kaḍita which commences on the 1st page with the accounts of Ś. 1595, Vijaya, *i.e.*, A. D. 1673. It is a good example of a kaḍita with its long sheet folded into pages as in a map.

About 50 yards to the east is a shrine called Itṭige Malagamma which commemorates the self-immolation or sati of a lady of the Dalvoy family perhaps Lingājammaṇṇi, wife of Lakshmi Kanta Vodeyar. The sandalwood door has a fine sati group of the lady kissing her husband in heaven. (Plate XV, 4). The figures are five feet high. They may be preserved with varnish. The roof is damaged and needs repair.

The monument, though not of high artistic merit, is intimately connected with the Dalvoy family from which have come so many of the queens of Mysore and which played a great part in the past history of Mysore. On these grounds the temple and its maṇṭapas deserve to be protected and set under Class II for conservation. The roof of the goddesses' shrine and near the gōpura and kitchen is leaking. These need repair. The temple is not kept clean. It has a large number of poorly paid servants. The establishment is Rs. 36-12-0 and paḍitara Rs. 12-0-0. One more watchman may be appointed and the premises kept cleaner.

About 100 yards to the north-east, is situated the Sōmēśvara temple which appears to be a structure of C. 1500 A. D. It has the main temple having a garbhagriha, a closed sukhanāsi, an open sukhanāsi, a square navaraṅga and a three-aṅkaṇa porch to the east and another to the south. There is no ornamentation. The Amman shrine (much ruined) has a good image of Amṛitēśvarī (named after Amṛitamma, mother of Chikka Dēva Rāja).

The Pañchaliṅga shrine behind has ornate square short pillars. It would cost much to repair the temple. But urgent attention is needed to prevent danger to life. On a front pillar is an image of the builder, perhaps a Dalvoy.

Panchalinga Shrine.

Cheluvāmba Talab is a large tank supplying water to about 1,000 acres of wet land and built by the queen of Doḍḍa Dēvarāja Oḍeyar.

Cheluvamba Talab.

It is 15 feet above the level of the town, and to its south. On the way to it by the roadside is a stone inscription of the days of the Mysore Rājas.

PART—III NUMISMATICS.

THE CHŌLAS.

(Plates XVIII.)

UTTAMA CHŌLA.

We have no definite data to assign any coins to the Chōlas before 967 A. D. The first Chōla sovereign whose coins are known is Uttama Chōla Parakēsari, who became co-regent with Parāntaka II in 969 A. D. and was senior sovereign from 970 to 985 A. D.

TYPE A:—Tiger and Fish.

1. Ar. 7 Wt. 62·7 Impure Silver¹

Obverse:—In ring of dots, under a royal umbrella flanked by two fly-whisks, is a row of figures ranged on a broad line representing the ground. The figures are from left to right:—(1) Upright lampstand (2) a strung bow (3) a tiger seated on its haunches facing to right with tail near the forepaws like a cat (4) a line representing a dagger or only a mark separating the panels (5) two upright fish (6) a lampstand.

Reverse:—In ring of dots two line Nagari legend:

U tta ma
Chō la ḥ

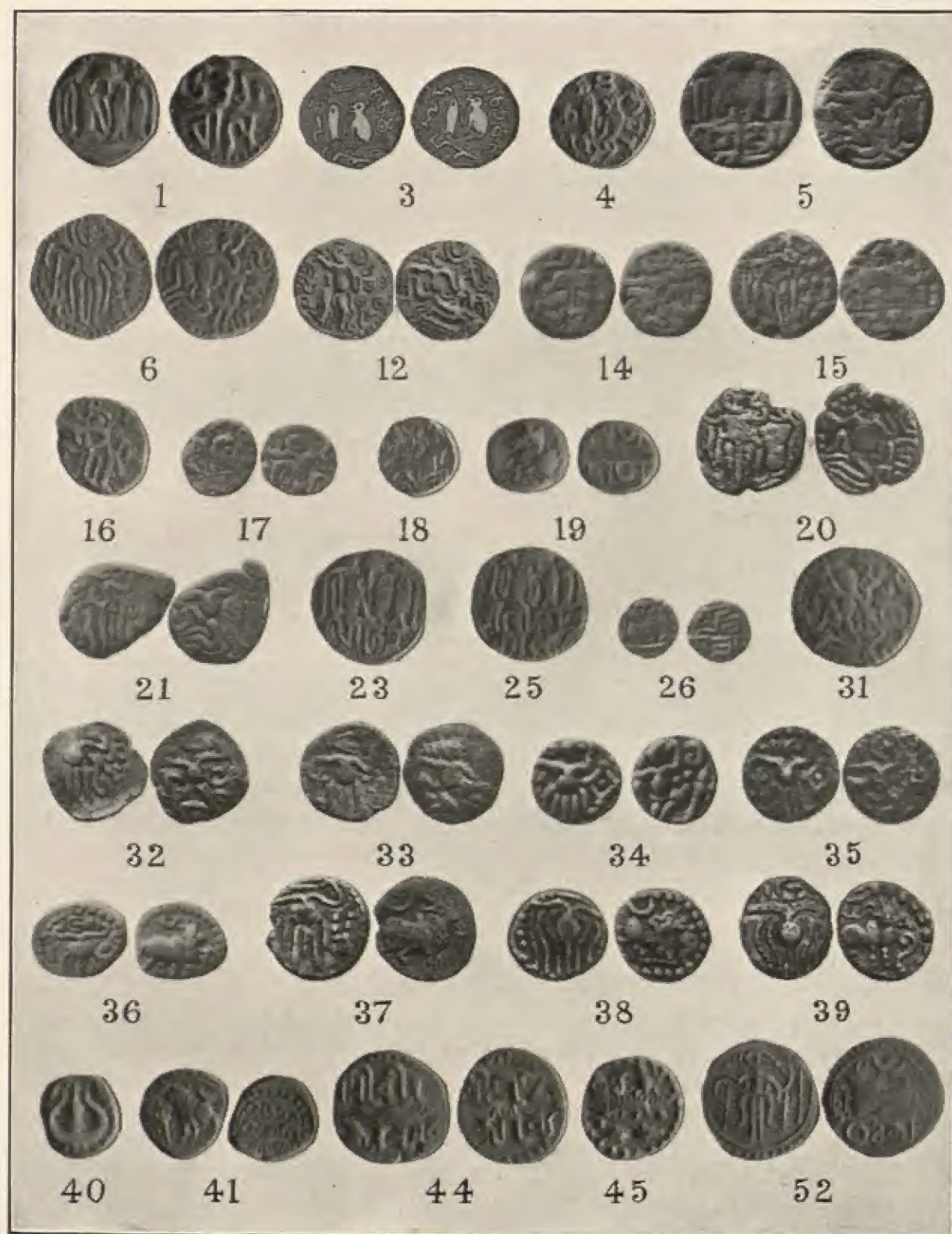
2. Ar. 75 Wt. 62·6

Similar to No. 1, but from a different set of dies; the characters assume slightly different shapes.

The make and type of Uttama Chōla's coins indicate earlier issues, perhaps Chōla, which have not yet been known. No corresponding gold coins of Uttama have been found; but Elliot² mentions a copper coin of similar type. The shape of the characters, especially 'tta' and 'cha' are noteworthy as they lead on to the later forms of Nandināgari. The use of silver is interesting as that metal fell out of general use after the 11th century. The presence of die-striking contrasts favourably with the punch marking method prevalent in upper Dakhan. It is probable that the traditions of the Pallavas passed on to the Pāṇdyas in the 9th century and from them to the Chōlas in the 10th century. How far the Rāshṭra-kūṭa coinage influenced the Chōlas is unknown as no coins have till now been definitely assigned to the former.

1. E. C. S. I. p. 132.

2. Ibid.



CHOLA COINS (p. 58).

Of the emblems, the umbrella flanked by 'Chāmaras' or flywhisks stands for sovereignty or overlordship and the lampstands show the sanctity of the Empire. The bow indicates Chera, the Tiger, Chōla and the Fish, Pāṇḍya and the group shows that Uttama Chōla claimed sovereignty over the whole Tamil country and Kēraḷa and that Rāja-rāja succeeded (in 985 A. D.) to a well-established empire. The use of the Nāgari alphabet and of Sanskrit is interesting showing perhaps that the Chōlas who represented the north Tamil country stood more for Sanskrit than for Tamil.

(Most of these Chōla coins are figured in E. C. S. I)

TYPE B:—Tiger, Fish and Grantha legend.

3. Gold—wt. 50—60 grains. Facsimile in wood cut.¹

Obverse:—In circle of dots, fish on left and seated tiger on right facing left with Grantha legend around:

U tta mā sō la n

Reverse:—Similar to obverse.

Elliot reads the legend as 'Rāchō Koṇu Chōla,' which cannot be accepted.

4. Ai. '6

Similar to No. 3—but the legend reads: Chaṇ(ṁ)tra chā nta' *i.e.*, 'Chandraśānta' which is either a new name or a title. The '8'-like figure which has been read as 'ṁ' is Grantha. With some doubt the legend may also be read as Cha n (8) ta Cho la n. Rāja rāja I had the title 'Chañḍa Parākrama' the first word of which may possibly be the same as the first word of the legend. But the device of Tiger and one fish only and the Tamil legend may indicate a different person as also the '8'-like figure. The meaning of the latter is in this case doubtful. It may be a modification of the Telugu figure 4.

RĀJA RĀJA I.

TYPE A.—Tiger and Fish and King Seated.

5. Ar. Wt. 51½ grs.

Obverse:—Similar to No. 1, but Nāgari legend below the row of figures:—

Śrī Rā ja Rā
ja

Reverse:—The King, wearing 'dhōti' (loin cloth) and a large knot of hair (or crown?) behind his head, is seated at ease with one knee folded and

¹. E. C. S. I. P. 152 G. No. 151.

resting on his seat and the other folded and raised with foot on seat.¹ The right arm rests freely on the right knee, while the left hand holds a conch near his face which is turned to right, the wrong end of the conch being nearer his mouth. In right field, between two lamp stands and under an umbrella is a tiger seated on its haunches and facing the king.

This type is important as it links up the coins of Rājendra with those of Uttama Chōla. The numerous other types of Rāja Rāja were perhaps his innovations, while this type is the imperial type inherited by him. The poor quality of the metal in the Chōla silver and gold issues is perhaps due to the constant wars waged by the imperial Chōlas.

TYPE B:— King standing and also seated.

6. Ai .75 Poor gold with much silver.²

Obverse:—In circle of dots, king standing wearing an upper and a lower 'dhōti' shown by two lines near the trunk and three lines parallel to the legs, a large knot of hair (or crown) behind his head. His left hand holds a lotus near his face, and the right hand is stretched out and appears to hold in its crudely represented fingers a sceptre set with three hooks. Nearby is what looks like a small lamp stand. Under the king's feet is a lotus creeper with a conch on the left end (and sometimes on the right end) with a flower opening in front of the king's feet. Above the lotus and in right field are four dots each set in a small circle, the whole forming a square. Above these is a large pellet perhaps standing for the sun. On most silver and copper specimens a crescent moon takes the sun's place.

Reverse:—In ring of dots king seated similar to No. 5; seat indicated by a mat. In right field three line Nāgari legend:—

Śrī

Rā ja

Rā ja

7. Ag. Silver.

Similar to No. 6, but crescent in place of sun on obverse.

8. .75 Copper large.

Similar to 7, very common.

9. Ae. Copper, half size.

Similar to No. 6

1. Hultzsch:—Ind. Ant. 1896 p. 317.

2. E.C.S.I. 133.

10. Copper: Quarter size.

Similar to No. 6.

11. Copper: 1/8th size.

Similar to No. 6, Figures rude.

This type, found in gold, silver and copper is clearly that of Rāja Rāja I who became king in 985 A. D. The figures have sometimes been described as those of Hanumān or some monkey and all coins bearing this kind of figure were once termed Ceylon type coins. It is possible that Ceylon had this type before the day of Rāja Rāja. The crude and conventionalised form in which it appears on Rāja Rāja's coins indicates that similar types preceded it. There cannot be much doubt that the ultimate originals of the figures are the coins of Chandragupta II, Vikramāditya. The obverse is a modification of the standing king on the obverse of the archer type; and the reverse of the obverse of the conch type¹. Codrington argues that the wedge shape of the top line on the heads of the letters of the Lankēśvara coins makes them about half a century earlier than Rāja Rāja². However it is interesting to note that the Gupta types lurked somewhere for nearly five centuries and reappeared in a modified form on the coins of Rāja Rāja. Gupta coins are very rarely found in the Dakhan and the places where their finds are known are in Upper Dakhan.³ It is likely that either in Ceylon or in the Chōla or Pāṇḍya country the Gupta type continued to appear at intervals.

The reappearance of gold in the currency and the varied denominations of the copper coins are also noteworthy.

TYPE C:—'Lankavira'.

12. Ai Wt. 68·5.

The proportion of silver and gold varies in different specimens. In some it is merely a rush of gold⁴.

Obverse:—Similar to No. 6.

Reverse:—Similar to No. 6, but legend reads:—

Śrī

Lam kā

vī ra

HALF SIZE.

13. Ai Metal inferior.

1. Allan: Gupta Coins pl. VI, Nos. 11 and 9; also *ibid* last Plate Nos. 18 and 19.

2. *ibid* P: C.XXX

3. Codrington: Ceylon Coins and Currency P. 72 and note.

4. For specific gravity see Codrington Ceylon coins, p. 73.

Obverse :—Similar to No. 6, but with no sun ; and a full bloom lotus on hand showing to front. The figures are more ornamental.

Reverse :—Similar to No. 6, but legend :—

Śrī
Lam kâ (ki)
vī ra

As Rāja Rāja assumed the title 'Lankēśvara,' it is generally thought that he issued some of the above coins in imitation of the Ceylon kings. That the characters on these coins are slightly different from those appearing on the coins with the legend 'Rāja Rāja' is clearly seen. It is very likely that the Lankēśvara type was originally Ceylonese and that Rāja Rāja adopted it after conquering that country, and for his Indian coins changed only the legend. Prinsep reads the legend as 'Śrī Lankēśva-ra'; Krishna Sastri as 'Śrī Lanka-simha'; Codrington as 'Śrī Lanka Vishṇu' and Thomas 'Sri Lanka Vēha'. The Gupta characters of the 5th century would help us to read the legend on No. 11 which appears to be more ancient than No. 10 as 'Sri Lankā vī ra'. Codrington makes a detailed comparison of the figures on the three varieties of the Lankāvīra type and concludes that the earliest of them dates from C. 900 A.D. while Rāja Rāja's issues are copied from Type III C. which dates from C. 1000 A. D. Thus it would be possible to suggest that Rāja Rāja's Tiger and Fish type was the earlier one issued perhaps before the conquest of Ceylon, while after that event he adopted the Ceylon type for his coins.

TYPE D :—Boar and Tamil legend.

14. Ae '65

Obverse :—In circle of dots, boar to left with Tamil legend, one line above and one line below :—

Vī ra pa(?)
Pāṇ dya (?)

Reverse :—Similar to No. 6, seated king and Nāgari legend 'Śrī Rāja Rāja.'

This coin appears to have been issued by the Pāṇḍya prince Vīra Pāṇḍya who acknowledged the suzerainty of Rāja Rāja Chōḷa. The place of the Pāṇḍya fish is taken by the Chālukyan boar. How the latter came to the Pāṇḍya country has not been explained. It is probable that the Eastern Chālukyas under Chālukya Bhīma conquered the extreme south so that the Boar crest remained there after their withdrawal, or Rāja Rāja might have introduced the boar after his conquest

of the East Chālukyas. It is interesting to note that the name of the northern king is in Nāgari while that of his southern subordinate is in Tamil, showing the Sanskritic and Tamil inclinations of the two localities.

TYPE E:—Boar with Umbrella.

15. Ae '7.

Obverse:—Standing king with moon similar to No. 7.

Reverse:—In circle of dots under one umbrella flanked by chāmaras of fly-whisks and under small sun and moon, Boar moving to right with a high lamp-post in front. Floral design in exergue.

It is difficult to decide whether this coin shows Chōla supremacy over the East Chālukyas or East Chālukya supremacy over the Chōlas. The imperial boar is identical with the device on the East Chālukya punch-marked gold pieces. It may be an East Chālukya coin of Śaktivarman who was a feudatory under Rāja Rāja and whose son Vimalāditya married Rāja Rāja's only daughter.

TYPE F:—Muralidhara Krishna.

16. Ae '65 Thin.

Obverse:—Young cowherd Kṛishṇa standing cross-legged¹ in Muralidhara or Vēṇugōpāla posture playing on a flute and wearing a crown perhaps ornamented with peacock feathers. His waist cloth is flying about and he leans against a large cow whose profile head, drooping ears and curved horn are clear in the background. To right under moon, Tamil letter 'Vi' or 'Va' perhaps standing for Vīrapāṇḍya.

Reverse:—Similar to No. 6, but rude.

The coin among others shows that Rāja Rāja's subordinate kings issued their own coins acknowledging his suzerainty. No. 16 appears to be connected with No. 12 in Elliot's coins of Southern India, which is perhaps a Chālukya coin of C. 1100 A. D.

TYPE G(a): Horsemen.

17. Ae '5 1/8th size.

Obverse:—In circle of dots two horsemen moving to right² sword in hand on charging horses³.

Reverse:—As on No. 6, rude.

This can well compare with the Dioscouri type of Eukratides.

1. E.C.S.I. No. 164, is a very clear specimen.

2. *ibid* No. 163.

3. Gardner: Indo-Greek coins. Pl. V. Nos. 6 to 8.

Rāja Rāja perhaps organised a good cavalry which may have figured prominently in some important campaign. An umbrella appears over the head of the horse indicating a royal horseman, perhaps Rāja Rāja. The 1/8th size indicates the existence of varied denominations.

18. Similar to 17 ; but with one horseman only on the obverse.

TYPE (b) :—Prancing Horse and Nagari legend.

19. Ae. Thick.

Obverse :—In plain field, caparisoned horse prancing to right.

Reverse :—Two line Nāgari legend clear on one specimen :—

Rā ja

Rā ja

The figure of the horse and the legend are both degenerate.

This Rāja Rāja is probably Rāja Rāja III (1146-1178) in whose reign the Chōla country became the scene of conflict between the Hoysalas and the Pāṇdyas.

TYPE H.—King and God's foot.

(From the Mysore collection)

20. Ae

Obverse :—Standing king as on No. 6, with large single foot to right in place of legend.

Reverse :—Seated king.

A pair of feet appear on one variety of the Pāṇḍya Kōlāhala type, and they perhaps stand for some important deity near the port Kāyal (possibly Śiva or Rāma of Rāmēśvaram) worshipped at first by the Pāṇḍyas in the ninth century and then by Rāja Rāja in the 10th century after he conquered the Pāṇḍyas. The absence of the legend makes the attribution to Rāja Rāja doubtful. It is quite possible that some Pāṇḍya prince previous to the day of Rāja Rāja might have copied the Ceylon figure which was adopted by Rāja Rāja later. Rāja Rāja had also the title 'Śiva-pāda Śekhara' and the coin may show Śiva's foot.

21. Copper¹.

Obverse :—Standing figure.

Reverse :—Seated figure and sceptre between two fish.

TYPE I.—Seated King on both sides.

22. Ae. 5

Seated king with legend 'Rāja Rāja' both on obverse and on reverse.

1. E. C. S. I. Pl. IV No. 146.

RĀJĒNDRA I.

TYPE. A.—Tiger, Fish and 'Rajendra.'

23. Ar. '8 Wt. 66.

Obverse:—In circle of dots, on top, umbrella with a chāmara on each side; in the middle a row of figures: lampstand, strung bow, seated tiger to right, division line, two upright fish, lampstand. Below Nāgari legend:

Śrī Rā Jē ndraḥ

Reverse:—Similar to obverse.

Most of Rājēndra's coins have the same design for both the obverse and reverse.

24. Ar. '75 Wt. 52' 2.

Similar to No 23, except in weight.

TYPE B.—Tiger, Fish and 'Gangai-Konda.'

25. Ar. '75 Wt. 62' 2. Another specimen Wt. 62.

Similar to No. 23, with two line Nāgari legend.

Gaṇ gai ko (ṇ) ḍa

Chō la ḥ

Gaṇgaikoṇḍa was a special title of Rājēndra I.

TYPE C.—Tiger, Fish, and 'Yuddhamalla.'

26. Ai. '4 Wt. 9 grs. Poor gold.

Obverse:—Row of figures as on No. 23, without legend.

Reverse:—In circle of dots fine two line Nāgari legend:

Yu ddha

ma lla

Yuddhamalla was a title of Vinayāditya² Chālukya. (C 680). The date is too early. But it is doubtful whether Rājēndra I or any other Chōla prince had the title. The word 'Malla' suggests Chālukya connections. The fact that the reverse is different from the obverse would indicate the time of Uttama Chōla.

TYPE D.—Tiger and Fish.

27. Ai. '3 Wt. 68.

Obverse:—Fish and tiger as on No. 23, with crescent above.

Reverse:—An unexplained figure with another below. The latter may be Telugu figure 34, the year of the king's reign or more probably Telugu 'Vī ra.'

The design on the reverse may be a balance commemorative of some Tulā-bhāra ceremony. But the legend is doubtful. If it be taken as 34, it would perhaps

1. E. C. S. I., p. 134, n. 1.

2. Fleet, p. 368.

mean the 34th year of Rājādhirāja's reign as he reigned for 48 years; but his coins have the Ceylon type figures. The legend may be 'Vīra' which may indicate 'Vīra Chōḷa' the king or more probably Vīra Chōḷa, the prince, who was Viceroy of Vengi and thus used Telugu characters. The uncertain design on the reverse is found in a conventionalised form on the coins of the Telugu Chōḷas of Nellore. It is possible that this uncertain mark may have for its original the Chēra 'drum' design.

28. Ai. '3 Wt. 6·7.

Similar to No. 27, but legend below mark may be 35 (or 135?).

29. Ai. '15. Wt. 6·9.

Similar to 27, with Ja ya (Jayangonḍa?).

30. Ai. '25 Wt. 1·4. Smallest Chōḷa coin 1/20 value.

Obverse:—Tiger only to left.

Reverse:—Uncertain symbol above with a figure (31?) below.

The disappearance of silver and the adoption of a gold standard with varahas and fanams may indicate the date C. 1100 A. D.

KULOTTUNGA I.

TYPE—Standing and seated king with Tamil legend.

31. Ae. '85.

Obverse:—Similar to No. 6 with moon; but the dots on the ring form part of a bordering circle in some places.

Reverse:—Similar to No. 6 but with legend in mixed Tamil and Nāgari:

Srī
Ku l t
g
(Śrī Kulōttunga)

Kulōttunga issued punch-marked gold coins also for his Vengi province.

32. Ae. 38·5 grns.

Obverse:—Standing figure with dots in front.

Reverse:—Seated figure with legend, to right, reading perhaps 'Vīra'.

33. Ae. 30·4 grns.

Obverse:—Similar to 32.

Reverse:—Similar to 32, but with the legend reading 'Cba'.

34. Ae. '7. Rude.

Obverse:—Rude standing king. In front of him to right a large lozenge with central pellet.

Reverse:—Seated king with, to right, Tamil letter 'Cha' above, and fine battle axe below.

A common type usually attributed to Rājendra Chōla. It appears to be considerably later, *i.e.*, of C. 1120 and may be connected with the Travancore area. The battle axe may be the axe of Paraśurāma who is said to have recovered Travancore and the Konkans from the ocean. The moon of some Chōla types gradually assumes the form of Tamil 'Cha' which may stand for 'Cherala' the old Tamil spelling of Kerala.

35. Rude.

Obverse:—Similar to 31.

Reverse:—Seated king with what looks like a standard.

In the twelfth century there appears a change in the types and make of the Chōla coins possibly due to the influence of the Hoysaḷas. From the familiar Chōla types arise the Vijayanagar types with the standing figure and bull as the connecting links. The coins are here arranged in what looks like their order of development, and where possible the names of the kings are suggested.

VIKRAMA CHOLA.

TYPE A.—Standing Bull and 'Vi.'

36. Ae. '7 (another specimen '6.)

Obverse:—In circle of dots, standing bull to right with crescent above and Nāgari (Vi) in front. (Vīra or Vikrama?) or it may stand for Vīra Chōla.

Reverse:—In circle of dots, standing king as on coins of Rāja Rāja with a hooked rod or lamp near right hand.

On one specimen the king's figure is similar to the one on the coins of Rāja Rāja, though ruder. Gradually the figure degenerates and becomes so meaningless that a trident takes its place. The obverse bull and dagger are revived and the reverse entirely changed by Kulōttunga III (Koneri Rāya). So the bull and standing figure types may be placed between about 1118 and 1178. Thus the 'Vi' type may be attributed to Vikrama Chōla the dagger type to Kulōttunga II, the rude conch type to the worst days of the Chōlas under Rāja Rāja II and Rājādhirāja II. The letter 'Vi' is long and suggests 'Vīra' Chōla more than 'Vikrama' Chōla. It is uncertain if Vikrama or Kulōttunga II had the title 'Vīra.'

*KULOTTUNGA II (?)*TYPE—**Bull and Dagger.**

37. Ae. '6.

Similar to No. 36 with dagger in place of 'Vi.' This bull and dagger type is revived by Koneri Rāya and the Vijayanagar kings.

RĀJA RĀJA II.

and

*RĀJADHIRĀJA II.*TYPE—**Bull and Conch.**

38. Similar to No. 36 but ruder; a conch in place of letter 'Vi' and the king's figure very rude and looking like a five pronged weapon. The bull may be to right or left.

39. Similar to 35 but with Kannada 'ha' in place of the crescent on the reverse.

*CHOLA ARAKAN PROVINCE.*TYPE—**Bull and Trident.**

40.

Obverse :—Similar standing bull to right with sun and moon above. No symbol in front.

Reverse :—In ring of dots, trident, rude on some coins, fine on others.

This type is said to come from Arakan¹, where the Chōlas had an overseas province. The form of the bull would relate it to the 'Vi' type of C. 1120. On some specimens the trident on the reverse assumes the form of two brackets with a lamp in the middle. The provenance of this later type is uncertain.

*KULOTTUNGA III.*TYPE—**Standing Bull and Dagger.**

41. Ae. '65.

Obverse :—In linear circle with ring of dots outside, fine bull with exaggerated hump (as on late Āndhra coins) standing to left with dagger (or sword) in front and crescent above on some specimens.

Reverse :—In linear circle with dots around, three line Tamil legend :

Ko
ne ri
Rā ya n

1. E. C. S. I., p. 135.

42.

Obverse:—Similar to No. 41, but bull caparisoned bearing on its back an umbrella; in front something indistinct.

Reverse:—Similar to 36, but with a dagger running through the middle of the lines.

Kulōttunga III revived the Chōla power for the last time and assumed the title 'Koneri Maikoṇḍān' which has been translated by Dr. S. K. Aiyangar as 'The king without any equal.'

RAJENDRA III.

43. Ae. Thick.

Similar to No. 19 but the legend on the reverse is uncertain.

On many coins of the prancing horse type the legend is reversed, barbarous, uncertain or reduced to a chequered pattern as on late Vijayanagar coins. Rangachari and Desikachari¹ read the legend 'Uttama Rāya' on some of them and attribute the type to Achyuta Rāya of Vijayanagar. But on No. 18, which is in the British Museum the legend clearly reads Rāja Rāja so that the prancing horse type is shown to be a late Chōla one. Some of the chequered reverse coins of the horse type are closely like the provincial coins of Vijayanagar. It is difficult to say which of the Vijayanagar emperors revived this type as the legends are uncertain except on one coin where it reads Rāja Rāja.

FEUDATORIES OF THE CHOLAS.

KERAḶA.²

VIRA KERAḶA VARMA.

TYPE:—Crocodile and Nagari legend—Double die.

44. Ar. .75. Wt. 36.2 Thin.

Obverse: In circle of dots, two line Nāgari legend:

Śrī Vī ra

Kē ra ḷa sya

Between the lines a crocodile to left with open mouth

Reverse:

Śrī Ga jā

ku śa sya

Beetle instead of crocodile.

1. Ind. Ant.

2. See Rapson. Ind. Coins, P. 36.

P. Sundaram Pillay in his 'Some Early Sovereigns of Travancore' mentions two kings of the name of Vīrakēraḷa-varman. The first of them ruled in C. 1125, and the second probably in C. 1193. Later epigraphs of the famous Ravivarman Kulaśēkhara² have the Kēraḷa elephant goad, which perhaps relates to the old Kēraḷa title 'Gajāṅkuṣa,' 'a goad to the elephants,' the latter being perhaps the Gaṅgas. On a card with the coin in the British Museum, Fleet appears to have read the reverse legend as Śrī Gandankuśasya. The last letter of the first line appears to be 'ja' approaching the Tamil form of the letter and the legend reads 'Gajā (n) kuśasya,' which is more appropriate than 'Gandankuśasya.'

The words Kēraḷa and Chēra are different forms of the same word and refer to the Malayālam speaking country.

45. Ae. .7

Obverse:—In circle of dots rude standing figure with elephant goad to left and lamp to right.

Reverse:—In ring of dots three lines:

- (1) (Tam) Che and a (six-footed) beetle
- (2) A crocodile to left with two pellets below.
- (3) Two fish facing each other.

The crocodile connects this coin with the silver coin of Vīra Kēraḷavarman while the fish show the Pāṇḍya country. The letter 'Che' stands for 'Cherala,' but the significance of the beetle is not clear. This insect does not appear to have been an object of worship in India as it was in ancient Egypt. The goad on the obverse may be symbolical of the 'Ankuṣa' in 'Gajāṅkuśasya.' The coin would thus appear to belong to the first half of the twelfth century.

46. Ae. .65.

Obverse:—In ring of dots, rude standing figure. In right field, crescent above and a crozier with a fish on each side below.

Reverse:—In ring of dots, rude seated king with Tamil legend:

Pa ra su ra ma (n)

This is a Kēraḷa coin connected with the Pāṇḍyas. It may belong to the earlier half of the thirteenth century when the Pāṇḍyas revived their empire. It is earlier than the able Māravarman Kulaśēkhara who played an important part in the history of the revived Pāṇḍyas.

47. Ae. .65.

Obverse:—In ring of dots rude seated king with battle axe, floral figure of five pellets and Tamil 'Cha' (rudimentary).

1. Ep. Ind. VIII, No. 8.

2. Ind. Ant. 1895, P. 254 and 283.

Reverse:—In ring of dots under moon, strung bow with arrow to right, and an uncertain article perhaps a dagger to left.

Probably this coin indicates the conquest by Kēraḷa of North Chēra or North Malabar.

RAVIVARMAN KULAŚEKHARA.

TYPE:—Seated king and Garuda.

48. Ae. Irregular.

Obverse:—In rude circle of dots, rude seated king of the Chōḷa type with conch (?) to left, and five dots (discus ?) to right and a battle axe (?) in right field.

Reverse:—In circle of dots, rude anthropoid Garuḍa flying to right with hands joined in front, wings open, and conch and discus near head.

The rude seated king and axe may connect this coin with Kēraḷa, and the Garuḍa with the Pāṇḍya country. The coin may belong to Ravivarman Kulaśēkhara who in 1313 A.D. conquered the Pāṇḍya and Chōḷa countries as far as Nellore.

TYPE:—Deity seated on fish.

49. Ae. '5.

Obverse.—Deity wearing crown, anklets and bracelets seated at ease on a fish moving to left.

Reverse:—A four-petalled flower with perhaps a letter in each petal; one letter appears to be Kannada.

(1) Ra (2) . (3) va (4) .

Perhaps Ravivarma, very doubtful.

SETUPATI.

(Śivagaṅga and Rāmnāḍ)

TYPE:—Couchant Bull and Chola type king.

50. Ae. '75.

Obverse:—Standing king as on Chōḷa No. 6.

Reverse:—Seated king as on Chōḷa No. 6, with Tamil legend:

Se t . . (Sē tu pa ti)

51. Ae. '5

Obverse:—In linear circle, rude deity (Śiva ?) with uplifted hands, seated on couchant bull.

Reverse:—In rude circle of dots Tamil legend:

Sē tu pa .

52. Ae. '85.

Obverse:—Standing king of the Chōḷa type with trident and spear or arrow to right and sceptre to left shaped like border of two linear circles with dotted line between them.

Reverse:—In linear circle between two lines of dots: Couchant bull about to get up, with sun and moon above, and Tamil ' Sētu ' below.

No. 50 resembles the types of Rāja Rāja I (1000), No. 51 of Kulōttuṅga (1100) and No. 52 has, as its nearest, the bull types of about 1200. This shows that the Sētupatis had considerable local independence during the eleventh and twelfth centuries, though they were subordinate to the Chōḷas.

TYPE:—Couchant Bull and Fish.

53. Ae. In three sizes.

Obverse:—Between two lampstands, couchant bull to right, with crescent above.

Reverse:—In ring of dots, between two lampstands and under crescent, two horizontal fish moving in opposite directions.

These coins are in varying sizes and the linear and dotted circles indicate different dates. They appear to be a continuation under the Pāṇḍyas of the couchant bull types issued under the Chōḷas. They probably belong to the little principality of Śivaganga which owed allegiance at first to the Chōḷas and then to the Pāṇḍyas.

PART IV—MANUSCRIPTS.

THE STORY OF THE GURUS OF THE BHANDIGAḌE MATT, KOPPA TALUK, KADUR DISTRICT.

Bhaṇḍigaḍe is a small village situated at a distance of about 6 miles from Hariharpur or about 15 miles from Koppa. In this village is a small matt, now almost completely in ruins, in which dwells an old *svāmi* of the Smārta sect. He has several disciples in the neighbourhood. When asked for a history of his matt he gave a proof copy taken from some press of the history of his matt in the Sanskrit language and Dēvanāgarī characters and said that it embodied the genuine tradition of the matt and that it could not be printed and published for want of funds.

A summary of this narrative called therein as Satyānanda-tīrtha-Amṇaya is given below :—

Śaṅkarācārya established four matts in the four corners of India at Dvārakā, at Pūri, at Badari and Śringēri (The details given for them here tally with those given in the Maṭhāmṇāyastōtra : See M. A. R. 1916, pp. 11 and 61). Of these the matt at Dvārakā was the earliest to be established and was presided over by Viśvarūpa, disciple of Śaṅkarācārya. In the succession of the gurus to that matt arose an ascetic named Satyatīrtha. He went on pilgrimage to Badari, Siddhāśrama, and Naimishāraṇya and at Siddhāśrama he got a linga which he worshipped. At Naimishāraṇya he was directed in a dream to go to the river Tungā where he would come across an image of Viṣṇu which he was asked to set up and worship. He accordingly turned south and went to Kalaśa (a village in the present Mūḍagere Taluk, Kadur District) where he lived in a matt as Rudrapāda-tīrtha. He next performed *tapas* near the Vasishṭha-tīrtha where a sage named Śakaṭa had attained *mukti*. One day while bathing in the river he saw an image of Lakṣmīpati which he set up in a temple at the spot and worshipped.

Once the king Bukka of Vijayanagar was suffering from the visitations of an evil spirit and after trying various remedies without avail was directed in a dream to go to the ascetic Satyatīrtha. The king did so and the ascetic took him to Kāśi and freed him from the evil spirit. Pleased with this the king presented him with various *regalia viz*: fly-whisks (*chāmaras*) with golden handle, white umbrella, *makara-tōraṇa*, jewelled crown, etc. and also bestowed several villages for the service of the god Viṣṇu and sent him back in a gold palanquin to his hermitage. In due course Satyatīrtha died installing as his successor Vaikuṇṭhatīrtha. Vaikuṇṭhatīrtha had two disciples, Gōpālatīrtha whom he installed as his successor and Viśvēśvara-tīrtha who was merely his disciple without power (*virakta-sanyāsi*). Gōpālatīrtha

went to Kāśi leaving Bhāskarātīrtha to look after the matt and taking Narēndra-tīrtha as his disciple. In the meanwhile, Viśvēśvarātīrtha had come to the matt and was given some money by Gōpalātīrtha on his return but Gōpalātīrtha named Amarēndra-tīrtha as his successor. Some quarrel arose between Amarēndra and Viśvēśvara and the king decided in favour of the former and the two lived in peace thereafter. Viśvēśvara was given some villages for his maintenance. Amarēndra took as his disciple Rāmachandra-tīrtha. The latter was good at accounts and the administration of the matt property. But he was accused unjustly of some scandal and there was considerable dissension between him and his guru. He was therefore given a village and asked to live in a separate matt. Meanwhile, Viśvēśvarātīrtha took Purushōttamātīrtha as his disciple out of spite against Amarēndra and went to Benares. Amarēndra placed Bhāskarātīrtha in charge of the matt and died. In the meanwhile, Viśvēśvara-tīrtha returned from Benares with his disciples and was given some villages for his maintenance. Bhāskara repaired to the king Dēvarāya at Vijayanagar and representing to him that there were now four *yatis* as the successors of Satyatīrtha patronised formerly by Bukka, obtained some villages from the king. Viśvēśvarātīrtha lived for some time in the court of the king and died leaving his disciples Raghunandana and Yādavēndra. Bhāskara left two disciples Dēvēndratīrtha and Purushōttama *alias* Amarēndra. Of these Amarēndra was respected by all the other three ascetics. Once Raghunandana fell ill and while ill gave sanyāsa to one Rāmēndra of unknown parentage. On his recovery he interrogated the new ascetic about his caste and the latter said that his native place was Nāgūr near the Sahya mountain and that his community was called Nāgūrabhāshā and owed its origin to Paraśurāma having recovered land from sea and converting the fishermen (dāsa) there into Brahmans by giving them sacred threads of *śaṇasūtra* (hempen cord). Hearing this the guru cursed his community to become *vrātyas* of uncouth form and outcasted by all varṇas and asked his disciple to go to Kāśi and expiate for his sins and sent him away. The disciple went to the king in appeal but could get no redress and therefore repaired to Kāśi.

Raghunandana died soon and all his property was seized by Amarēndra by the permission of the king and the people. In time Rāmēndra returned from Kāśi full of wealth and became a friend of Amarēndra and Yādavēndra. Once the last two *yatis* went to Benares leaving Rāmēndra in charge of the matt. In due course Amarēndra (or Dēvēndra) died and Rāmēndra seized the whole property and took as his disciple a person of his own community.

Here the proof ends. The narrative is incomplete. The name of the village Bhaṇḍigade where the matt is situated is shown to be derived from the sage Śakata who is said to have performed *tapas* there and here the image of Nārāyaṇa (Gōpālākṛiṣṇa) was obtained by Satyatīrtha and set up in a temple that is still found close to the matt. The allegations against the community of Nāgūr Brahmans

found herein are believed to be true by the Smārta Brahmans of the neighbourhood who do not interdine or intermarry with them.

Regarding these gurus of the Bhaṇḍigaḍe Matt, we have the following inscriptions at Bhaṇḍigaḍe: E. C. VI, Koppa 31, of 1381 recording a grant of Prince Chikkarāya to Satyatīrtha; Koppa 28 of 1388 recording a gift by the heggades of Nēṇangi-nāḍ to Satyatīrtha-śrīpāda of the Muniyūr-maṭha and his disciple Vaikuṇṭha-tīrtha; Koppa 29 of 1393 recording a gift for the food offerings to the god Lakshminārāyaṇa of Muniyūr-maṭha to Vaikuṇṭhatīrtha; Koppa 27 of 1427 recording a gift of land to Amarēśvara-tīrtha-śrīpāda by Hariyaka-nāyakiti and both Purushōttamatīrtha of Munivūr-maṭha and Dēvēndra-tīrtha are named as witnesses to the gift; Koppa 32 of 1448 recording a gift of land by Kōtyappa-heggaḍe to Raghunandanatīrtha of Munivūra-mēlumaṭha.

PART V.
INSCRIPTIONS.
HASSAN DISTRICT
BÊLÛR TALUK.

I.

At Bêlûr, on a stone imbedded in the western wall of the Âlvâr shrine in the
Kêśava temple.

Size 4' × 2'—6".

Kannada language and characters.

ದೇಲೂರು ಶ್ರೀ ಚನ್ನಕೇಶವ ದೇವಾಲಯದ ಆಳವಾರು ಗುಡಿಯ
ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಗೋಡೆಯಲ್ಲಿ ಸೇರಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2½'

1. ತತೋ ದ್ವಾರಾವತೀನಾಥಾಃ ಪೊಯ್ಯುಳಾ ಧ್ವೀಪಿ ರಾಂಧನಾ ಜಾತಾಃ ಶಶಪುರೇ ತೇಷು ವಿನಯಾಧಿತ್ಯ ಭೂಪತಿಃ || ಆ
2. ವಿನಯಾಧಿತ್ಯಂ ಗಂ ಪಾವನಚರಿತ್ರೆ ಕೇಯುಬರಸಿಗವುಳೋವ್ವಿವರನುದಯಂಗೆಯ್ತುಂ ಶ್ರೀವಿಷ್ಣು ಪದ ಧ್ಯಂ
3. ಗನೇದಯಂಗ್ವಪಂ || ಆ ನರಪತಿಗಂಧೋಧಿಗನೂನಗಭೀರತಯೆ ಸಮನಿಸಿಪ್ಪಂತಿರೆ ಸನ್ಮಾನಿಸಿಯೇಚಲದೇವಿಮ.
4. ನೋನಯನಪ್ಪುತಿ ಸಮನಿಸಿರೆ ಸಮನಿಸಿದಳೆ || ಆನೆಗಲ್ವಾಯವ್ವರ್ಗ್ಗಂ ಜನಿಯಿಸಿದಸ್ತುತರು ನೆಗಲ್ವ ಬರಾ
5. ಳವಿಷ್ಣು ನೃಪಾಳಕನುದಯಾಧಿತ್ಯನೆಂಬ ಮೂವರು ಮುದಾರರಾಹವಧೀರರೆ || ವೃತ್ತ || ಆವರೋಳುಮಧ್ಯಮ
6. ನಾಗಿಯುಂ ಧರಣಿಯುಂ ಪೂರ್ವಾಪರಾಂಧೋಧಿಯೆ [ಯ್ತು ವಿನಂ] ಕೂಡೆನಿಮಿರ್ತುಪೊಂದುನಿಜನೀಪ್ರತ್ಯಕ್ಷಹವಿಕ್ರಾಂ
7. ತದುದ್ಧವದಿಂದುತ್ತಮನಾದನುತ್ತಮಗುಣಭಾಜಿಪ್ಪುಲಕ್ಷ್ಮೀವಧೂಧಮುದ್ಧೃತ್ತ್ವ ವಿರೋಧಿದೈತ್ಯಮಧನಂ ಶ್ರೀ ವಿ
8. ಪ್ಪುಧೂಪಾಳಕಜಯತಿ ಧರಣೀರೋಕ್ತಂ ಸಿತಾತ್ಮೀಯಪಾಡೆ ಚತುರವಿಬುಧಗೋಪ್ಯೀಪ್ರಾಥವಾ
9. ಣೀವಿನೋಡು | ಸಕಳಭರತವಿದ್ಯಾಹೃದ್ಯ ಗಂಭೀರಭಾವವಿಪುಳ ವಿಜಯಲಕ್ಷ್ಮೀವಲ್ಲಭೋ ಒಪ್ಪುದೇವ | ಧನದಂ
10. ದಕ್ಷಿಣವಾಯುವೇಕತಡೆದತ್ತೋ ತೀಡಿತಿಲ್ಲೆನುವೆಂದಿನೆಗಂ ಪೈರಿಕರೋಟಿಕೋಟ ಮುಖನಾನಾರಂದ್ರದೊಳು
ಮಂದ್ರನಿ
11. ಸ್ವನಮಣ್ಣುರೆ ಮಳೆಯಾನಿಳಂ ಸುಳಿದು ಕಾಲಕ್ಷೇಪಮಂ ವಿಷ್ಣುಧೂಪನ ಜೈತ್ರೋರ್ವರೆಯಲ್ಲಿ ಮಾಡುವದು ಕಾ
12. ಪೇರಿನದೀ ತೀರದೊಳೆ || ಕಂದ || ಆ ವಿಷ್ಣು ವರ್ಧನಂ ಗಂ ಭಾವೋದ್ಧವೆಯೆನಿಸಿ ನೆಗಲ್ವ ಪೆಂಪಿನ ಲಕ್ಷ್ಮಾ ದೇವಿಗೆ
ಸುತನುದಯ
13. ಸಿದಂ ಭೂವಿಧಿತ ಯಶೋವಿವಾಸಿ ನರಸಂಹನ್ವಪಂ || ವೃತ್ತ || ಪಡೆಮಾತೇಂ ಬಂದುಕಂಡಂಗಮೃತಜಳಧಿ ತಾಂ
ಗರ್ವ್ಯದಿಂ
14. ಗಂಡವಾತಂ ನುಡಿವಂನಂಗೇನ ನೆಂಬೈ ಪ್ರಳಯ ಸಮಯದೊಳೆ ಮೇರೆಯಂ ವಿಾಳುಬಪ್ಪಾರ್ಕಡಲಂನಂ
ಕಾಳನಂನಂ ಮು
15. ಳದಕುಳಿಕನಂನಂ ಯುಗಾನ್ತಾಗ್ನಿಯೆನಂ ಸಿಡಿಲಂನಂ ಸಿಂಗದಂನಂ ಪುರಹರನುರಿಗಣ್ಣಂನ ನೀನಾರಸಿಂಹ ||
ಅರಿಡೈತ್ಯಾಧಿ
16. ಪವಕ್ಷಮಂ ಬರನವಾನೀಕಂಗಳೊಳು ಬಲುಗರುಳಂತೋಡಿದ ನಾರಸಿಂಹನೆನಲಕ್ಕುಂ ಪೈರಿವೀರಾವನೀತ್ಪರ
ವಕ್ಷಸ್ಥಳ

17. ಮಂ ಸ್ವಬಿಗ್ಗನುಬರ ವ್ಯಾಪಾತದೊಪ್ಪೋಲ್ಕು ಬುಗ್ಗುರುಳಂತೋಡುವ ನಾರಸಿಂಹ ನೃಪನಂ ಸಂಗ್ರಾಮ ರಂಗಾಗ್ರದೊಳೆ |
18. ತರಳವಿಳೋಡನಾಂಚರಕೆ ಕೆಂಪಿನಿತುಂಬರೆ ಬಕ್ಕುವಾಗಳಂತರಿನರಪಾಳ ಸಂಕುಳದ ಪಂದರೆ ಕೈಗೆ ತುರಂಗರಾಜಿ ಮಂದುರ
19. ಕೈ ಗಜಾಳಿ ನಾರಗೆಗೆ ಧನಂ ನಿಜಕೋಶ ಗೃಹಾಂತರಕ್ಕೆ ತದ್ಧರೆ ಕಡಿತಕ್ಕ ಪುಂಡಿಗೆಗೆ ಪೋಲಗವೀನರಸಿಂಹದೇವನ || ಕ ||
20. ಅತನತನೆಯನತಿಪ್ರಖ್ಯಾತನುದಾರಂ ಸಮಸ್ತ ರೋಕಾಧಾರಂ ನೀತಿವಿದನಂದೊಡುಪಮಾತೀತಂ ಬರ್ದಾಳಧೂಪ
21. ಸಮರಾಟೋಪಂ || ವೃತ್ತ || ಸಾಹಸದೊಳು ಧರಾಧರಧರಂ ಭುಜವೀರ್ಯ ನಿಜಪ್ರತಾಪದೊಳಬ್ಬುನಂ ಬಳ
22. ವಿರೋಧಿನೃಪಾಳ ಸಮಸ್ತ ಸೈನಿಕವ್ಯೂಹಮನಾವಗಂತವಿಪ ಚಂಡಪರಾಕ್ರಮನೆಂದೊಡೆ ಠಣೋತ್ಸಾಹಜಯಾ
23. ಂಗನಾರಮಣ ಬಲ್ಲುನೃಪಾಳನೊಳಾರಿದಿರ್ಚುವಂ || ಉರಗೇಂದ್ರಂ ಧಾತ್ರಿಯಂಧಾರಿಣಿ [ಕಿಮಗಿರಿಯಂ ಹಂಮೈ ಶೈಲಂಕುಡ್ಡಾ]
24. ವರನಂ ಗೋರಿವರಂ ಚಂದ್ರನನಮಳನಚಂದ್ರಂ ಕಳಾಸ್ತೋಮಮಂ ನಿರ್ಭರದಿಂದಂತಾ [ಳ್ಳುವಂತಪ್ಪ] ಕಿಮಯದು
25. [ಕುಳೋಡ್ಡು] ತನಾಮ್ರಾಜ್ಯಲಕ್ಷ್ಮೀಧರಮಂ ಹೇಳಾಸುನಾಥ್ಯಂತನಗೆನೆ ತಳಿದಂ ವೀರಬರ್ದಾಳಧೂಪಂ || ಪ್ರಳಯೋನಿ
26. ವಕುಲಗಿರಿಯಂ ಮಂದರಾದ್ರಿಮಂಥನದಿಂದಂ ಚಳಿಯಿಸಿದ ದುಗ್ಧವಾರಾಸಿ ಸುಗು ಬರ್ದಾಳನ
27. ಧಾರಶ್ರೀ ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪೃಥ್ವೀಮಹಾಶಬ್ದಮಹಾಮಂಜ್ವಲೇಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವರಾ ಧೀಶ್ವರಂಶ . . .
28. ಸವಾಸನ್ನಿಕಾದೇವೀಲಬ್ಧವಪ್ರಸಾದ | ಶ್ರೀವ: ನ್ನುಕುಂದಪಾದಾರವಿಂದ [ವಿ ನೋ] ದ | ಅತಿಹಹ
29. ವಿದ್ಯುತುನೃಪಾಳ ಸಂಹಾರ ಪ್ರಚಂಡಕೋದಂಡ ವಿಧ್ಯಾಧರ | ಧೈರ್ಯಧರಾ [ದರ]
30. ನಕುಲಾರರಾಜಾಧಿರಾಜಯಾದವಕುಳ ಕಮಳಮಾತ್ರಂಡ ಕದನಪ್ರಚಂಡ [ಮಂ] ಡಳಕಘಟ
31. ರೂಪಕಂದರ್ಪ ತಳಕಾದು ಗಂಗೆವಾಹಿನೋಂಬವಾದಿ ಬನವನೆ ಹಾನುಗಂಠ ದೆಳ್ಳ ಲಂಗೊಂಡಧು
32. ಜ ಬಳವೀರಗಂಗೆನ ಸಹಾಯ ಶೂರನಿಶ್ಚಂಕಪ್ರತಾಪ ಹೊಯ್ವಳ ಬರ್ದಾಳದೇ [ವರು] ಶ್ರೀಮದ್ರಾಜ ಧಾನಿ
33. ದೋರನಮುದ್ರದ ಬೀಡಿನರಾ ಪೃಥ್ವೀರಾಜ್ಯಂಗೈಯುತ್ತು || ವೃ || ಕೇಳ ವನಸ್ತಬಾಳನಹ [ಕಾರದತ] ಜೈರರಾ [ಶ್ರೀತಾ]
34. ಳಿ ಗಾಭೀರಲಯಾಹಿ ನಿಷ್ಕರಪಣಾಪದಮಯ್ಯಳುದ್ವತಾರಿಗುನ್ನೀಳತ [ಪುಂಡರೀಕದನೆ] ಳಲು ಜಯುಲ
35. ಕ್ಷಿಗೇನಪ್ಪ ವೀರಬರ್ದಾಳನ ತೋಳಬಾಳನೇರರಾದುದು ಧಾತ್ರಗೆ ಮಪ್ರಪಂಜರಂ || ಜ ಕೂರ್ಪುನತ್ಯ
36. ದಗರಳಮುಖಂಶೇಷಸಂದ್ರಾ . ಳಂ ನೋರ್ಪಡೆ ಪಾಪಾಣಾತ್ಮಕಂದಿಗ್ಗಜವತಿ ಮೃಗವೆಂದೆಳಿದೆ ದೆಡೆ ಗೊಂಡಳ .
37. ರಬರ್ದಾಳನವಿಪುಳ ಭುಜಾವಾನಮಂ ಕೂರ್ಪುಯಂನೇರ್ಪಡೆ ಧಾತ್ರಕಾನ್ತಮೈತ್ಯವೆಳಗುಣಯುತಂ . . .
38. ಕಣೋಲ್ಲುಬಾರರು || ತತ್ತಾದಪದ್ಮೋಪಜೀವಿಬಿಟ್ಟಿ ದೋವನನ್ವಯವೆಂದೆಂದಡೆವಳೆಯೊಳಗೆನೆಗ್ಗನಾ ಹೊಯ್ವ [ಳ]
39. ಬೋವಂಗಮಳಚರಿತೆ ಮಹಾದೇವಿಗೆ ನಿಶ್ಚರಮತಿ ಪುಟ್ಟಿದ ಗುಣಗಣನಿಳಯಂ ಬುಧಬಂಧು ಬಿಟ್ಟ ದೋವನ
40. ವ || ಅನ್ನುನೆಗ್ಗಬಿಟ್ಟಿದೋವಂ ಬೆಲುಪುರಬೀಡಿನಲನೇಕಕೂಟ ಕೋಟಿಪುಟತಮನಿಪ ಪ್ರಸಾದದೊಳೆ ಸು [ಪ್ರ]
41. ತಿಪ್ಪಿತುಮಾಡಿದ ಬಿಟ್ಟೇಶ್ವರಕ್ಕಂ ಜಗತೀಶ್ವರದಮಂಡಸ್ತುಟತ ಜೀರ್ಣೋದ್ಧಾರಕ್ಕಂ ಬಾಹ್ಯಣ ತಪೋಧನ ರಾಹಾರ . . .
42. ನಿತ್ಯನೈಮಿತ್ತಿಕ ಪೂಜೆಯುಂ ನಡೆವನ್ನಾಗಿ ತಗರನಾಡ ಕೋನೇಕುಲಂ ಬರ್ದಾಳದೇವಂ ಸರ್ವ್ವ ನ [ಮನ್ಯಂ]

43. ಧಾರಾವೇರ್ವಕಂಬಿಟ್ಟ ಸಕವರ್ಧ ಸಾಸರದ ತೊಂಧತ್ತೇಳನೆಯ ಜಯಸಂವತ್ಸರದಾಶಾದ ಶುದ್ಧ ಏಕಾದಶಿ ಬು
 44. ಧವಾರದ ನೂಲಪರ್ವದಲು ಶ್ರೀಸ್ತುತಿಯಮನಿಯಮ ಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾನ ಜಪನ [ಮಾ]
 45. ಧಿಶಿಲಗುಣ ತೇಜೋನಿಧಿ ಪಂಡಿತ್ಕೃಷ್ಣಾನಮಂ ಧಾರಾವೇರ್ವಕಂ ಬಿಟ್ಟ ಬೋವಂ ಕೊಟ್ಟ || ಸಾಮಾನ್ಯೋ
 ಯಂಧರ್ಮಸೇ [ತುರ್ನ್ಯ]
 46. ಪಾಣಾಂ ಕಾರೇಕಾ
 47. ಯಾಚತೇ ರಾಮ

Transliteration.

1. tatô Dvârâvatî-nâthâh Poysaḷa dvîpilâṃchhanâ jâtâh Śaśapurê tēshu Vinayâditya-bhûpatih || â
2. Vinayâdityaṃgam pâvanacharitre Keḷeyabarasigav akhilôrvvîvaran udayam-geydam Śrî Vishṇu-pada-bhṛim-
3. gan Eṇeyamgaṇripam || â narapatig āmbhōdhig anūnag abhîrateye samanisi-pam-tire san mānini Yēchaladēvi ma-
4. nō-nayana-pprîti samanisire samanisiḍaḷ || â negaḷda yirvvarggam janiyisidar ssutaru negaḷda Ballâ-
5. ḷa-Vishṇu-nripâḷakan Udayâdityanēmba mûvarum udârar âhava-dhîrar || vṛitta || avaroḷu madhyama-
6. nâgiyūṃ dharāṇiyāṃ pûrvvâparâmbhōdhi ye [yduvinam] kûḍe nimirehu-vomdu nija-nih-pratyûha-vikrâṃ-
7. tadudbhavadim̐d uttamanâdan uttama-guṇa-bhrâjishṇu Lakshmi-vadhû-dhavanudvṛitta-virōdhi-daitya-mathanam Śrî Vi-
8. shṇu-bhûpâḷaka¹jayati dharāṇilōkōttam-sitâtmiya-pâḍaḷ chatura-vibu-dha-gōshthî-praudhava-
9. ṇi-vinōḍaḷ || sakala-Bharata-vidyâhrîdya-gaṃbhîrabhâvaḷ vipuḷa-vijaya-lakshmi-vallabhō Vishṇudēvaḷ || Dhanadam
10. dakshinavâyu vēke tadēdattô tîḍitillimnu vembinegam vâiri-karōṭi-kōṭi-mukha-nâsâ-ramdhradoḷu māṃdra-ni-
11. svanam aṇmal maḷeyâṇiḷam sulîdu kâla-kshêpamam Vishṇu-bhûpana jaitrôrvvareyalli māḍuvadu Kâ-
12. vēri-nadi-tiradoḷ || kaṃḍa || â Vishṇuvarddhanamgam bhâvōdhave yenisi negaḷda pempina Lakshmi-dēvige sutan ndayi-
13. siḍam bhû-vidita-yaśōvilâsi Narasimha-nṛipam || vṛitta || paḍemâtēm baṃdu kaṃḍamg aṇrita-jaladhi tâṃ garvvadim̐
14. gaṃḍavataṃ nuḍivaṃnamgēnan embai praḷeya-samayadoḷ mēreyam mṛi-barppâ kaḍalaṃnam Kâḷanaṃnam mu-
15. ḷida Kuḷikanamnam yugântâgniyaṃnam siḍilaṃnam siṃgadamnam Puraharan-urigaṃnamnan || Nârasimha || ari-daityâdhi-
16. pa-vakshamam khara-nakhâṇikaṃgaḷoḷu balugaruḷam tōḍida Nârasimban enalakkum vâiri-vîrâvantîsvara-vakshasthaḷa-

17. mam sva-khalga-nakhara-vyāghātadin pōlḍu balgarulam tōḍuva Nārasimhanripanam samgrāma raṅgāgradol |
18. tarāḷa-viḷōchanāṁchalake kempinituṁ bare bakku vāgaḷim̃t ari-narapāḷa-saṁkuḷada paṁdale kaige turamgarāji māmdura-
19. kke gajāḷi sālege dhanam nija-kōṣa-grihaṁptarakke tad-dhare kaḍitakke vumḍigege vōlagav i Nārasimha-dēvana || ka ||
20. ātana taneyan ati-prakhyātan udāram samasta-lōkādhāram nttividan emdod upamātitaṁ Ballāḷa-bhūpa-
21. samarāṭopam || vṛitta || sāhasadolū dharādhara-dharam bhuja-vṛyya-nija-pratāpadol Arjjunam baḷa-
22. virōdhi-nṛipāḷa-samasta-sainika-vyūhaman āvagam tavipa chaṁḍa-parā-kramanempdode raṇōtsāhajayā-
23. mḡanā-ramaṇa Ballu-nṛipāḷanol ār idirechhuvar || uragēmdram dhātriyam dhāriṇi [himagiriyaṁ haṁrmyasāiḷam kubhṛijjā]
24. varanam Gaurivaram chaṁdranan amaḷinachamdrām kaḷāstōmamam nirbhharadimdam tā [lḍuvam̃t appra] tima Yadu-
25. [kuḷōdbhū] ta-sāmrājyalakshmi-bharamam bēḷā susādhyam tanagene taḷedam Vira Ballāḷa-bhūpam || praḷeyāni
26.va kulagiriyaṁ Maṁdarādri maṁthanadimdam chaḷiyisida dugdha-vārāsi..... sugu Ballāḷana
27. . . dhāra svasti samadhigata-paṅcha-mahā-śabda mahāmaṇḍalēśvaram Dvārāvati-puravarādhīśvaram śa-
28. . . . sa Vāsantikādēvi-labḍha-vara-prasāda śrīman Mukuṁdapādāra-vim̃da [vinō]. . da | atibaha-
29. vidviṭu-nṛipāḷa-saṁhāra prachaṁḍa-kōḍaṁḍa-vidyādhara | dhairyya-dharā[dhara .]
30. . . na kuṭhāra rājāḍbirāja Yādava-kuḷa-kamaḷa-mārttam̃ḍa kadanapra-cham̃ḍa [mam̃] ḍaḷika-ghaṭa-
31. rūpa-Kaṁdarppa Taḷakāḍu Gaṁgavāḍi Noṇambavāḍi Banavase Hānugal Beḷvalam-gom̃ḍa bhu-
32. ja-baḷa Viraḡaṁgan asahāyaśūra nissam̃ka-pratāpa Hoysaḷa Ballāḷa dē-[varu] śrīmaḍ rājadhāni
33. Dōrasamudrada biḍinal prithvirājyaṁ-geyyuttu || vṛi || kēḷa Vasanta bāḷa-saha [kāraḍa ta] ṇṇelāḷā [sṛita]
34. ḷiḡ ābhīḷa-layāhi-nishṭhura-phanaughada meynelal uddhatārig unmtḷita-[puṁḍarikada ne] ḷalu jayala-
35. ksh̃migenippa Vira Ballāḷana tōḷa-bāḷa nelalādudu dhātrige vajrapam̃ja-ram || ja kūrmm̃an atya-
36. da garalamukham̃ sēshan im̃drālam̃ ? nōrppaḍe pāshāṇātmaḷam̃ diggajav atim̃ṛigavempelide dēḍe gom̃ḍaḷa-

37. ra Ballâḷana vipuḷa-bhujâvâsamam kûrmmeyim nêrppaḍe dhâtrikânte
meyvett-akhiḷa-guṇa-yutamga.
38. kaṇsôltu bâraru ṽ tat-pâdapadmôpajivi Biṭṭibôvan-anvayavademtemḍaḍe
eḷeyoḷage negaldan â Hoysa [ḷa]-
39. bôvamg amaḷacharite Mahâdêvige niṣchalâmati puṭṭida guṇa-gaṇa-ni-
ḷayam budha-bamḍhu Biṭṭibôva . . . sa . . .
40. va ṽ antu negaḷḍa Biṭṭibôvam Belupura-biḍinal-anêka-kôṭa-kôṭi-ghaṭita-
menipa prasâdadoḷe su [pra]-
41. tishṭhitam mâḍida Biṭṭeṣvarakkam Jagatîśvarada khamḍa-sphuṭita-jir-
ṇnôddhârakkam brâhmaṇa-tapôḍhanar âhâra-
42. nitya-naimittika-pûjeyum naḍavantâgi Tagarenâḍa Kônêṇilam Ballâḷa-
dêvam sarvva-na [masyam]
43. dhârâpûrvvakam biṭṭa saka-varsha sâsirada tombhattêḷaneyâ Jaya-samvat-
sarad-Âsâḍa śuddha Êkâḍasi Bu-
44. dhavârada Nôlaparvvadalu svasti yama niyama svâdhyâya dhyânadhâ-
raṇa mônânushṭhâna japa sa [mâ]-
45. dhi śīla guṇa Têjônidhi-panḍitarggi sthânamam dhârâpûrvvakam Biṭṭi-
bôvam koṭṭa ṽ sâmanyôyam dharmma-sê [tur nri]
46. pânâṁ kâle kâ . . .
47. yâchatê Râma . . .

Translation.

Thus arose the Poysaḷas, lords of Dvârâvati, having the tiger crest, in Śaśapura. Among them was the king Vinayâditya. To him and Keḷeyabbe of pure conduct was born Eṇeyanga, lord of the whole earth and a bee at the feet of the god Viṣṇu. His wife was the excellent woman Êchaladêvi, whose love to him (shining) in her mind and eyes was like the great depth of the ocean. To those two noble beings were born three sons Ballâḷa, Viṣṇu-nṛipâḷaka and Udayâditya possessed of great liberality and prowess in battle. Of them the middle one (by birth) but the foremost by his unobstructed prowess extending over the whole earth to the eastern and western oceans was the king Viṣṇu, shining from his excellent qualities, lord of the damsel Lakshmi (goddess and the queen so named), destroyer of the powerful demons, his enemies. Victorious is Viṣṇudêva, favourite of the Goddess of Victory, whose feet are borne over the heads of all the people in the universe, delighter in skilful talks in the assemblies of the learned men and deeply versed in the mysteries of the Bharatavidyâs (dancing, dramaturgy, etc.). Kubêra asks: why is the south wind delayed? Why has it not set in yet? Because the breeze from Malaya is impeded by blowing into the nostrils of the myriad skulls of his enemies slain in king Viṣṇu's expeditions along the banks of the Kâvēri. To that Viṣṇuvardhana and the famous Lakshmîdêvi skilled in arts (bhâvôḍbhave)

was born king Narasimha, possessed of fame extending over the whole earth. What more need be said? To one who comes to him and sees him he is a sea of nectar. To him who speaks rough words with pride what shall I say? This Narasimha is (to such persons) like the Ocean moving beyond its limits in the time of the Deluge (Pralaya), like Death, like an angry serpent, like the fire appearing at the dissolution of the universe, like the lightning, like the lion and like the fiery eye of Śiva: One should call king Narasimha who, in the field of battle, cuts through the breasts of powerful enemy kings by the play of his sharp sword and pierces through their entrails as (the god) Narasimha who with his sharp fingernails rent asunder the breast and took out the entrails of the king of the demons (Hiranyakaśipu), his enemy. The court (*vōlaga*) of this Narasimhadēva is such that as soon as a slight redness comes to his tremulous eyes (when he gets angry), immediately the lifeless heads of the hostile kings come to his hands, their horses come to his horse-stables, their elephants to his elephant-stables, their money to his treasure-house, their kingdoms to his registers (*kaḍita*) and seal.

His son was the matchless king Ballāḷa, very famous and charitable, versed in polity, brave in battle and a support to the universe. In courage, he is a Nārāyaṇa (lit: one who holds a mountain), in the prowess of his arms and glory an Arjuna, and possesses terrible strength with which he is able to destroy at all times the battle-arrays of soldiers belonging to enemy kings. When this is said, who would face king Ballu the consort of the goddess of Victory and zealous in battle? Just as the Lord of serpents (Śeṣha) supports firmly the earth, the earth supports the Himālaya mountain, Mēru supports Śiva, Śiva bears Chandra and Chandra bears the assemblage of digits (*kalāstōma*), king Viraballāḷa bore as if in ease, the burden of the kingdom of the Yadu race

Be it well. While the obtainer of the five musical sounds, mahāmaṇḍalēśvara, lord of the excellent city of Dvārāvati, obtainer of boons from the goddess Vasantikā, delighter in worshipping the lotus feet of god Mukunda, a Vidyādhara with a terrible bow slaying the hostile kings, a mountain in courage, king of kings, a sun to the lotus, that is the Yādava race, terrible in battle, a Cupid in beauty, conqueror of Talakāḍu, Gangavāḍi, Nonambavāḍi, Banavase, Hanungal and Beḷvala, bhujabala-Viragauga, unassisted warrior, of undoubted valour, Hoysaḷa Ballāḷadēvar was ruling the earth in his capital Dōrasamudra:

Listen: The shadow of Viraballāḷa's arms and sword which is the cool shadow of the young mango tree in spring to the dependants, and the shadow of the assemblage of hoods of the terrible serpent of the Universal Destruction, and the shadow of the fully-blown white lotus to the Goddess of Victory became an adamantine cage to the earth

The lineage of Biṭṭibōva, a dependant on his lotus feet:—To the famous Hoysaḷabōva and the pure Mahādēvī was born Biṭṭibōva, of firm character, an

abode of good qualities, and a friend of the wise. Thus famous Biṭṭibōva set up Biṭṭēśvara within the enclosure of the mansion containing numerous pinnacles in the town of Belupura. For the repairs and renovations of this Biṭṭēśvara, and of Jagatēśvara and for the feeding of the Brahmans and ascetics, and for the offering of daily and special worship, Ballāḍadēva bestowed Kōnēṇil in Tagaraenāḍ, with pouring of water, to be respected by all, on the *Nūlaparva festival* day, on Wednesday the 11th lunar day of the bright half of Āshāḍha in the cyclic year Jaya being the 1097th Śaka year. Be it well. To Tējōnidhi-paṇḍita possessed of the attributes of *yama* (restraint), *niyama* (penance), *svādhyāya* (vedic study), *dhyāna* (meditation), *dhāraṇa* (concentration), *mauna* (silence), *anushṭhāna* (religious ceremonies), *japa* (silent prayers), *samādhi* (absorption of mind in God), and *śīla* (piety), Biṭṭibōva granted this *sthāna* (trusteeship) with pouring of water.

This bridge of virtue is common to all kings

Note.

This record, after recounting the virtues of the Hoysaḷa kings from Eṇṇyanga to Vira Ballāḷa (Ballāḷa II) tells us that a village called Kōnēṇil situated in Tagaraenāḍ was granted for the expenses of worship etc., in the shrine of Biṭṭēśvara set up by Biṭṭibōva within the court of the Kēśava temple at Bēlūr and also in the shrine of Jagatēśvara, by the king Ballāḷa II and that Biṭṭibōva granted the trusteeship of the shrines to a Śaiva priest named Tējōnidhipaṇḍita. The date of the grant is given as S' 1097 Jaya sam. Āshāḍha śu 11, Budhavāra which corresponds to Wednesday, June 12, 1174 A.D. The day on which the grant was made is called *nūlaparva* in the grant and means the festival of threads. It corresponds to *Pavitrotsava* or *Pavitrārpaṇa* or offering of sacred threads woven by matrons to gods. It is usually done on the 8th or 12th day of the śukla paksha of the Śrāvaṇa or Karkāṭaka month. But we find this *pavitrārpaṇa* performed on Āshāḍha śu 11 also in inscriptions (E. C. V. Belur 176 of S' 1039).

The temple of Kēśava is described as *bahu-kūṭa-kōṭi-ghaṭita-kalāśa-vilasitam* in another inscription (E. C. V. Belur 71 of S' 1184).

No Biṭṭēśvara shrine or any other Śaiva shrine is now found in the Bēlūr Kēśava temple premises. But in the direction of the pond within the temple court and a little away from the compound wall are the remnants of a Śiva temple. Some of the stones of this temple might have probably been used in building the present Ammanavarū shrine in the Kēśava temple since the Śaivite sculptures therein indicate that they were brought from some Śiva temple elsewhere. The temple of Viṣṇuvēśvara, the Sanskrit form of Biṭṭēśvara is referred to along with Vijaya-Nārāyaṇa and Kēśava in an inscription of the Kappe-Chennigarāya shrine at Bēlūr (E. C. V. Belur 15). Biṭṭēśvara is said in the inscription to have been set

up by Biṭṭibōva; the ending of the name with *bōva* suggests that he may have been apparently a member of the *vaḍḍa* caste which is employed in constructing walls of houses, wells, tanks, etc.

Regarding the other shrine Jagatēśvara, it is not easy from the context to decide whether it was situated in Bêlûr or elsewhere. A Jagatēśvara temple at Kaḷikaṭṭe (called Kaṇikaṭṭe) is said to have been built by the *jagatis* of Arasiyakere who are said to have been engaged in building tanks and temples, and certain grants of land are said to have been made by Biṭṭibōva, Mārabōva and other *jagatis* in an inscription of S' 1051 (E. C. V. Arsikere, 48). Whether another Śiva temple was also built near the Biṭṭēśvara shrine in Bêlûr by Biṭṭibōva or other members of the *Jagati* community, it is not possible to determine definitely. We may also note here that Biṭṭibōva is also referred to in an inscription at Kyātalapura (E.C.V. Belur 176 of S' 1084, as having made a grant to a Śiva temple, and in another inscription at Kaṇikaṭṭe of S' 1075 (E. C. V. Arsikere 46).

The donee Tējōnidhi-paṇḍita is a Śaiva guru referred to in two inscriptions of 1159 A. D. (E. C. V. Arsikere 119), 1161 A. D. (E. C. XI, Davanagere 84) and 1177 A. D. (Davangere 86).

The granted village Kōnêril is the same as Koniral found in the Taluk maps and situated about 3 miles to the south-west of Bêlûr town. Konerlu in Tagarenāḍu is also referred to in an inscription of S' 1582 (E. C. V, Belur 81). Tagarenāḍu which included parts of the Belur Taluk also is the district around Tagare, a village now found in the Chikmagalur Taluk.

2

In the same Kēśava temple, on the capital of the pillar to the south of Nāganāyaka's maṇṭapa.

Kannaḍa language and characters.

ಅದೇ ಬೇಲೂರು ಚನ್ನಕೇಶವ ದೇವಾಲಯದ ನಾಗನಾಯಕನ ಮಂಟಪದಲ್ಲಿ ದಕ್ಷಿಣ ಕಡೆ ಬೋದಿಗೆ ಮೇಲೆ

1. ಪುಷ್ಪಸಚಮಾಪನೆಂದೆಸೆವ ಶಾಸನವಾಚಕ ಚಕ್ರವರ್ತಿ ಗಿವ್ತೆಸಿಸರೊಡಂ ಪುಷ್ಪತನಗಾಗಿರೆಪುಟ್ಟದಚಾಮರಾಜ ನಾಕಣ ಕುಮರಯ್ಯನೆಂಬ ರತ್ನತ್ರಯಮಾ

2. ತ್ರಿಗೆ ಪುತ್ರನೊಪ್ಪಿದ ಪುಣಿಸಮದಣ್ಣನಾಥನುದಿತೋದಿತ ಚಾಮಚಮಾಪಸಂಧವಂ ನಮಸಿದ್ದೇಧ್ಯಃ

Transliteration.

1. Puṣṣa-chamūpanembeseva śāsana-vāchaka-chakravartig intenisalodam pogartte tanagāgire puṭṭida Chāmarāja Nākana Kumarayyanemba ratna-traya-mū-

2. rttige putran oppida Puṣṣama-dandanaṭhan uditōdita-Chāma-chamūpa-sambhavam nama Siddhēbhyah

Translation.

To Puṇisa-chamūpa who was eulogised as śāsana-vāchaka-chakravartī (emperor of those who read or interpret the king's orders or grants) were born three jewels of sons named Chāmarāja, Nākaṇa and Kumarayya. Of these the famous Chāma-chamūpa's son was Puṇisama-daṇḍanātha. Salutation to the Siddhas.

Note.

The stone bearing this inscription is now broken and removed elsewhere in the temple premises near the Āṇḍāl shrine. Another inscription exactly similar was also found on another pillar of the same Nāganāyaka's maṇṭapa in front of the main shrine of Kēśava. This maṇṭapa seems to have been built from the materials of some dilapidated Jaina structure somewhere in the neighbourhood, built by the Jaina general Puṇisa who served under the Hoysala king Viṣṇuvardhana. It has recently been dismantled in connection with the renovation work of the Kēśava temple.

The stanza found in this inscription is also found in an inscription in the Pārśvanātha Basti at Chāmarājnagar (E. C. IV, Chamarajnagar Taluk, No. 83). There we find the genealogy of Puṇisa, the general of Viṣṇuvardhana as follows :- Puṇisa Chamūpa, descended from a family of ministers and called *sakala-śāsana-vāchaka-chakravartī* had a wife named Pōchale and three sons, Chāvaṇa, Kōrapa and Nāgadēva called also Chāmarāja, Kumarayya and Nākaṇa, respectively. The eldest of them Chāvaṇa had two sons, Puṇisamayya by his wife Arasikabbe and Biṭṭiga by another wife Chaudale. This Puṇisamayya was the *sandhi-vigrahi*, minister for peace and war under the king Viṣṇuvardhana. Under the orders of the king he seized Nīlādri (the Nilagiri hills), defeated the Maleyālas and became the master of Kēraḷa and Bayalnād. Like the Gaṅgas he renovated or improved the basadis of the Gaṅgavāḍi Ninety-six Thousand. (See also E. C. V. Chennarāya-paṭṇa 260.)

An inscription at Bastihalī near Halebidu says that the ruined Jaina temple to the south of the Pārśvanātha temple therein was built by Puṇisa (M. A. R. 1908, P. 9).

No date is given in the present record at Bēlūr. The characters belong to the 12th century.

3

On a stone set up to the east of the village Sūrapura in the hobali of Bēlūr. Telugu language and characters.

Size 3½' × 1'

ಬೇಲೂರು ಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ಸೂರಾಪುರ ಗ್ರಾಮದ ಪೂರ್ವಕ್ಕೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ತೆಲಗಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

ಪ್ರಮಾಣ 3'—6" × 1'—0"

- | | |
|----------------|--------------|
| 1. ಶ್ರೀರಂಗರಾ | 4. ರೊಗಾಲ್ಮ |
| 2. ಯಲು ಕ್ರಿಷ್ಣ | 5. ಟಕು ಯಿಚಿ |
| 3. ಪ್ಪನಾಯಕಮು | 6. ನ ಲಕ್ಷಪುರ |

Transliteration.

- | | |
|------------------|-------------------|
| 1. Śrīranga-rā- | 4. logāl-ma- |
| 2. yalu Kṛishṇa- | 5. ṭaku yichi- |
| 3. ppanāyaka Mu- | 6. na Lakshipura. |

Translation.

Śrīrangarāyalu and Kṛishṇappa-Nāyaka granted Lakshmīpura to the matt of Muḷbāgal.

Note.

This inscription is carved below the figure of a chakra or discus. The letters are not well formed. The record seems to register the gift of a village Lakshmi-pura, apparently a hamlet of Sūrāpura, by the Vijayanagar king Śrīrangarāya VI, whose grants are found near Bēlūr. Kṛishṇappa Nāyaka was the chief of Bēlūr (1643-54) who gāve refuge to the above Vijayanagar king. The donee is the matt at Muḷuvāgil, a village situated in the Tīrthahalli Taluk. The chief deity worshipped in the above matt is Gōpālakṛishṇa, a form of Viṣṇu and the matt follows the sect of Bhāgavata-sampradāya, a class of Viṣṇu-worshippers.

4

On a slab in the Chennigarāya temple at the village Muttaganni in the hobli of Bēlūr.

Size 2' — 6" × 2'-0"

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಮುತ್ತಗನ್ನಿಗ್ರಾಮದ ಚೆನ್ನಿಗರಾಯ ದೇವಸ್ಥಾನದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'

1. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾದ್ವೈತ
2. ಯಶಾಲವಾಹನಶಕ
3. ವರುಶ ೧೪೦೪ಸಂದುವರ್ಷ

4. ಮಾನಸುಧಕ್ರುತುನಂವತ್ಸರ
5. ದ ಕಾರ್ತಿಕಶುಕ್ಲಾಷ್ಟಮಿ
6. ಮಹಾಸ್ಥಾನಂದಕ್ಷಿಣವಾರಣಾಸಿ
7. ಯಾದ ವೇರಾಪುರಿಯಶ್ರೀಚೆಂ
8. ನೆಯನ ಬೊನದಕವಸರದಹ
9. ರಿವಾಣದನಯವೇದ್ಯಕೆ ಮುತಗ
10. ದಹಾಳಮದುವರ್ವನಾಯಕರ
11. ಮಕ್ಕಳು ಉಣನಾಯಕ
12. ರು ಕೊಟಮುತ್ತಗಾನೆಯ
13. ಗ್ರಾಮ ಯಥರ್ಮ್ಯಕೆ ತ
14. ಪಿದವರು ಕುಂಭೀಪಾಕ
15. ಕೆ ಹೋಹರು||

Transliteration.

1. svasti śrī jayādbhuda-
2. ya Śālivāhana śaka
3. varuśa 1404 sandu-varta-
4. māna Śubhakrutu-samvatsara-
5. da Kārtika śu 12 lu śrī
6. mahāstānam Dakṣiṇa-Vāraṇāsi-
7. yāda Velāpuriya śrī Chen-
8. neyana bōnada avasarada ha-
9. rivāṇada nayivēdyake Mutaga-
10. dahāḷa Maduvarsanāyakara
11. makkaḷu Uṇṇināyaka-
12. ru koṭa Muttagāneya
13. grāma yī-dharmmake ta-
14. ppidavaru Kumbhīpāka-
15. ke hōharu

Translation.

Be it well. In the prosperous year 1404 of the Śālivāhana era, in the year Śubhakrutu, on the 12th lunar day of the bright half of Kārtika, Uṇṇināyaka, son of Maduvarasanāyaka of Muttagadahāḷ granted the village Muttagāne for the food-offerings brought up in platters at the time of meals (*bōna*) for the god Chenneya of Velāpuri which is a holy place and is the Benares of the South (Dakṣiṇa-Vāraṇāsi).

He who violates this charity will go to Kumbhīpāka.

Note.

This records the gift of the village Muttagâne now called Muttaganni for offering food daily to the god Kêśava in the Kêśava temple at Bêlûr called here Vêlapuri and Southern Benares. The donor is named Uṇṇinâyaka, son of Madhuvarasa-Nâyaka of Muttagadahâl. This Madhuvarasa Nâyaka of Muttagadahâl appears to have had another son Lakhaṇṇa-daṇḍanâyaka called also Lakkha-kshôṇîṣa who seems to have built the yâgashâl of the Kêśava temple at Bêlûr in S' 1406 (See E. C. V. Belur Taluk 11 and 13; See also Belur 231 and 232 for other gifts by the same.)

The name Dakshina-Vârāṇāsi is applied to several holy places, *e.g.*, Tirumakûḍalu and Talakāḍ in the Mysore District, Kûḍali in the Shimoga District, and Sivaganga in the Bangalore District, etc. (See E. C. III, Mysore 33; T. Narsipur 42; E. C. VII, Shimoga 70; E. C. IX Magadi 49.)

The chief deity in the Bêlûr Kêśava temple is herein called Chenneya. But it has to be remembered that the chief deity in that temple is named Vijayanârâyana. An inscription on its pedestal gives the name of Vijayanârâyana to the image and other inscriptions on the slabs set up in the temple also have the same name to the image, while the gods in the other two shrines in the enclosure are called Chennakêśava and Lakshminârâyana. (See M. A. R. 1911, P. 43; E. C. V. Belur 58 of 1117.) The other two gods are at present called Kappe Chennigarâya and Vira Nârâyana (See Belur Monograph, P. 15; M. A. R. 1911, P. 11.) The name Vijayanârâyana seems to have continued for the principal deity till the time of Ballâla II (See E. C. V. Belur 20 of 1180 A. D., 59 of 1174 A. D.) The name Chennakêśava is applied to the god in 1254 A. D. (Belur 73.) The date of the record corresponds to 23rd October 1482 A. D.

5

At Halebîḍ in the hobali of Halebîḍ, on a slab found near the Gaṇêśa image to the south of the Hoysaḷêśvara temple.

Size 3' × 2'—6".

Kannada language and characters

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ಹೊಯ್ಸಳೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಭಾಗದಲ್ಲಿ
ಗಣೇಶನ ವಿಗ್ರಹದ ಸಮೀಪದಲ್ಲಿ ಅಗೆಯುವಾಗ ನೆಲದಲ್ಲಿ ದೊರೆತ ಶಿಲಾಶಾಸನ ಈಗ ಇದನ್ನು
ದಕ್ಷಿಣದಿಕ್ಕಿನ ಮೆಟ್ಟಲುಗಳ ಬಳಿ ಇಟ್ಟಿರುತ್ತಾರೆ.

ಪ್ರಮಾಣ 3' × 2½'.

1. ಗ ಬಿರಸ್ತುಂಗ ಚಂದ್ರ ಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯಂ ನಗರಾರಂಭಂಮೂ [ಕಲ್ಲುಕೆತ್ತಿಹೋಗಿದೆ]
2. [ಕಸ್ತೂರ]ಯ ಸಂಧವೆ ಸ್ವಸ್ತಿ ಸಮರ್ಥಿತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಲೇಸ್ವರ . . .

3. ಪುರವರಾಧೀಸ್ವರಂ ಶಫಕಪುರದ ವಾನ್ಸಿಕಾದೇವೀಲಬ್ಧವರ ಪ್ರಾಸಾದಂ ತಳಕಾ
4. ಂನಂಗಲಿ ಗಂಗವಾಡಿನೊಂಟವಾಡಿನವನೇ ಹಾನುಂಗಲ್ಲು ಉಚ್ಚಂಗಿಗೊಂಡ ಧುಜಬಳ
ವೀರಗಂಗನಸಹಾ
5. [ಯ.ಶೂರ.] ನಿನ್ನಂಕ ಪ್ರತಾಪ ಹೊಸಣ ವೀರಬಲ್ಲಾಳದೇ ವರು ದೋರನಮುದ್ರದ ನೆಲವೀಡಿನೊಳು ಸುಖ
ಸಂಕಥಾ ವಿನೋ
6. ಜ್ಯಂಗೈಯುತ್ತಮಿರೆ ವಿನೆಯ ಶ್ರೀನಿಧಿಯಂ ವಿವೇಕನಿಧಿಯಂ ಬ್ರಹ್ಮಣ್ಯನಂ ಪೂರ್ವಪುಣ್ಯ
7. [ಯ] ಶೋರ್ತ್ತಿಯಂ ಚಿತಪ [ಗ] ಶ್ವಶ್ವಶ್ವಶ್ವನ ಸಂಸ್ತುತ್ಯನಮದ್ದವದ್ವಿತರಣ ಶ್ರೀ ವಿಕ್ರಮಾಧಿ
ತ್ಯನಂ
8. ರಾಜರಾಜನವದೇಂ ಬಲ್ಲಾಳನಂ ಪೋಲ್ವರೇ | ವಿನಯಂ ವಿಕಾಸ್ತ ಪುಣ್ಯೋದಯಮಿವಹೊಳಗೆ ಕೈಯ
9. ನಿತ್ಯೇಕಾಯತ್ರಾಜ್ಯಂ ಸುದ್ರಿದಮನಿಪುರದ್ವೈಯ್ಯಸತುಕೀರ್ತಿ ಸಂಪತ್ತಿನಿಮಿತ್ತಂವೆತ್ತು ಮುಂಮುಪ್ಪು
10. . . ಯಾಯತ್ತಸಂಸಿದ್ಧಿ ಬಲ್ಲಾಳನ ರಾಜ್ಯಂ ರಾಮರಾಜ್ಯಂ ಸಕಳ ಜನಮನಃಪ್ರಾಜ್ಞವತ್ಯನ್ತಪೂಜ್ಯಂ ||
ಅನುಕೂ
11. . . . ನಾನ್ತಂಗನಿವನಸುತಂ ರಾಕ್ಷಸಂ ಗುಣ್ವನಿಂ ರತ್ನನಿಧಾನಂ ರೋಕರಕ್ಷಾ ಗುಣಗಣದೇ
ಜಗತ್ತಾಣ ನರ್ತ್ಕಾರ್
12. . . ನದಂ ವಿಸ್ತೇಷ್ವರಂ ತಾನೆನೆ ಸಕಳದಿಶಾಧೀಶರೊಂದಾದ ಪೊಲಿ ಮನು ಪ್ರಿತ್ತಂಚಾರುಚಿತ್ತಂ
ನಿಶದವೆಸದಶಂ
13. . . . ರ್ಬಾಳದೇವಂ || ಸ್ವಸ್ತಿ ಶ್ರೀ ಮತು ರಾಜ್ಯ ಧರನಿರೂಪಿತ ಮಹಾ ಮಾತೃಪದವೀ ರಾಜಮಾನ
ಮಾನೋನ್ನತಪ್ರಭು
14. [ಮ.ಶ್ಯೋ] ತ್ನಾಪಸಕ್ತಿತ್ರಯ ಸಂಪನ್ನ ಮಾನಕನಕಾಚಳಂ ಪ್ರತಾಪ ಶಾನ್ತರದೇವ ಪದಭಕ್ತ ಪಾತಾಳ
ಗರುಡಂ ಪೈರೀ
15. . . ಪಟ್ಟಂ ಅಮನಗನ್ನವಾರಣಂ ಅನಹಾಯ ಶೂರಂ ವಿಜಯ ಲಕ್ಷ್ಮೀಪ್ರಿಯಂ ಕೀರ್ತಿಕಾನ್ತಾರ್ಥಂ
ಹರಚರಣ
16. [ಧ್ಯಂಗಂ] ಸಾಹಸ ಸಮಗ್ರಂ ಬಾನವಿನೋದ ಪರನಾರೀ ಸಹೋದರ ಪರಿವಾರಕಂಧಂ ಶರಣಾಗತ
ವಜ್ರಪಂಜ
17. [ರಂಗು] ಣ ಗಣಾಧರಣಂ ಶ್ರೀಮನ್ನಹಾ [ಪ್ರಧಾನ .] . ಮೃಣವೆಗ್ಗಡೆ || ಶ್ರೀಯಂಕಯ್ಯೊಂಡು ಜಯ
ಶ್ರೀ ಯಂಧುಜ . . .
18. ತಾಳಕೀರ್ತಿ ಶ್ರೀಯೊಳು ಜಯ ಇನೆ ಧೂಮಂಡಳದೊಳು || ಅಮಣನೊ [೪]
19. ಕಾಡಲುಕಂ ಮುವರಾರಿದ ಮೈವರಾಸುಧುರಂದಡೆ ವೇಣ್ಣಪು . . .
20. || ಉಜಿದೆ ಛುರೊ ನೊಮಾರಿಯಮೂರಿಯ
21. ನೈಹರ ರ ಕಾವನನಲು ಧರೆಮೆಚ್ಚ
22. ದಿಪ್ಪುದೆ || ನೆತ್ತರಿಗೊಂಡನಪೊಂ ,
23. ವೆಟ್ಟಹಿ ಕೋಜರಂಗದೊಳರಿ
24. ಯಕರ್ಕ್ಕಡೆದ ಎವೆ ಬಡೆತಂಮಹಂ
25. ತರೆಗಳಹೊ ಂಡೆ ಮಾಡಿ ಅವಗೊರ್
26. ಯನೆಯ್ತಿ ರೊ || ಸ್ವಸ್ತಿಸ
27. ನೆಯ ಮನ್ನಹಾಪ್ರಧಾನಂ
28. ಗಡೆಯ ಅಜ್ಜಹಜ್ಜರಾ
29. ಡೆಂನಿನ್ನ ಉದಿತೋದಿವಾ
30. ನ್ನಿದಕೊಡೆಯ
31. ತುನಾಡುಂಹಾ

32. ಧನಕಿ
33. ಮ

Translation.

L. 1.

(Obeisance to Śambhu).

LL. 2-8.

Be it well. While the nissanka-pratāpa Hōsaṇa Vira Ballāḍadēvar, obtainer of the five musical sounds, mahāmaṇḍalēśvara, lord of the excellent city (of Dvārāvati), obtainer of boons from the goddess Vāsantikā of Śashakapura, conqueror of Talakāḍu, Nangali, Gangavāḍi, Noṇambavāḍi, Banavase, Hānungal and Uchchangi, bhujabāḷa-Vira-Ganga, unassisted (warrior), was ruling in peace and happiness in the capital of Dōrasamudra :—

Can any one equal Ballāḷa, who is a treasure-house of good qualities and discrimination, a lover of Brahmans (Brahmaṇya), a seeker after complete righteousness, conqueror of enemies on earth, praised by all good people, a Vikramāditya in liberality and a king of kings ?

LL. 8-10.

(Owing to lacunâe this stanza cannot be made out fully : Ballāḷa's kingdom is called Rāma's kingdom, causer of delight to the minds of all and highly respected).

LL. 11-13.

(This stanza has also several lacunâe in it : Ballāḷa is said to be an embodiment of all the lords of cardinal regions :—a Yama, a Nirīti, a Varuṇa by his depth, and a Vāyu by his protective power, a Viśvēśvara. He is said to be a Manu by his character.)

LL. 13—17.

Be it well. The mahāpradhāna Ammaṇa-veggāḍe, holder of the office of the great minister (mahāmātya) bearing the burden of the kingdom, and possessed of the powers of *prabhuśakti*, *mantraśakti* and *utsāhaśakti* (majesty of the king, the power of good counsel, and the power of initiative in the administration), a Mēru mountain in dignity, a devotee at the feet of Pratāpa Śāmtaradēva, a Garuḍa in Patāḷa (Patāḷa-Garuḍa), a scented elephant of his father (ammaṇa-gandhavāraṇam), unassisted hero, favourite of the goddess of Victory, a supporter of the Lady of fame, (a bee) at the feet of Hara, full of valour, delighter in gifts, a brother to the wives of others, a pillar to his followers, adamant cage to the refugees, adorned with the assemblage of good qualities :—

LL. 17-33.

(Full of lacunâe. So far as deciphered, the passage contains a praise of Ammaṇa-heggāḍe who is described as possessing the goddesses of Wealth, Victory

and Fame and as one with whom warriors were afraid to fight and who in battle was like the face of the goddess of Death (*Māriyamūri*). Some grant of his is next given but nothing can be made out of the lines as only a few letters are now left).

Note.

This inscription is full of lacunae, the last few lines having only a few letters left. The rest of the inscription seems to have peeled off. The record belongs to the reign of the Hoysala king Ballāla (II) and seems to record some grant of a dependant of his named mahāpradhāna Ammaṇa-veggade. No date is given. Nothing else is known about this Ammaṇa-veggade. For the word māriya-muri see E. C. III Seringapatam 140.

6

At the village Bastihalī in the hobli of Halebid, on a slab found buried in the earth near a fig tree to the west.

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಬಸ್ತಿ ಹಳ್ಳಿಯ ಬಳಿ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿ ಅರಳೇಮರದ ಹತ್ತಿರ
ತಿಪ್ಪೆಯಲ್ಲಿ ಹೂತಿದ್ದ ಶಾಸನ.

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಥ್ವೀಮಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಧುಷ್ಠಾರಕಂ
2. ಪ್ರಿಥುವಮಲ್ಲದೇವರ ವಿಜಯ ರಾಜ್ಯಮುತ್ಸರೋತ್ತರಾ
3. ಪದ್ಮೋಪಜೀ . || ಕನ್ತ || ಯಾದವಕುಳ
4. ಬರವಿಧವನಪುಟ ತೇಜನಾಪ್ತಿ
5. ಮಾಧರಿತ್ರಿಯನೆಹಗಂ
6. ದಿಚ್ಚಿದರಾತಿಯನಾತ್ಮಚಣ್ಣದೋ
7. ಯೆನೆಮೆಚ್ಚಿಸಿದನೆಹು ಗಂಗ
8. ಮಾ | ಆತಂಗಂಪಂಚಲಕಾರಾತಿ
9. ಯುತಪುತ್ರನಾದ ನುಬ್ಬಳತೇಜ ||
10. ಸತ್ಯಪ್ರತಪಾಳನಪ್ರಚುರಧಮ್ಮಾರಾ
11. ಕರ್ಣಭೂರಿಹಂತಾನೆಪೋಲ್ಪರಾರ್ಥ
12. ನದೆಮೆಚ್ಚಿನಿ ರತ್ನಂ ತನಗೇಸಾರೆ
13. ನರೆದರಾತಿಪ್ರಜಮ ದಿಗಧಿಪರ್ ನೋಡುವನಂ ವಿಜ
14. || ಪಮಂಬರಾಳಂ | ಬಾಣಾನುರಂಗ | ಮಿವನೆ . ನಿಮಿಗಿಲ
15. ಕನಕ್ಷಣ ಬಳ ನೆಗಲ್ಪನರೆ ಬರಾಳನ್ನಪಂ || ನಿರೆಗೊಣ್ಣಪ್ಪನ್ನರಾಜಲಕ್ಷ್ಮಿರಿಪುತಿ
16. ನತ್ತಗವಣಿಸೆ ಗುಣಪ್ರಾತಮು ತನ್ನೊಳೆಂದುನರೆ ತೋಳೊಳ್ ಧೂಮಿನಿಟ್ಟಂದದಿ
17. ನೆಗಲ್ಪನತಿಬಳಂ ಮಾಗಲು | ನೆಗಲ್ಪನತಿಬಳಂ ಧಾಪ್ಪುಬರಾಳದೇವಂ | ಆತ
18. ನಿಜಪ್ರತಾಪದಿನಕಿತ್ತಪ್ರಾತವನೆಹಗಿನಿ ನೆಗಲ್ಪನಿಗಾತಳದೊಳೆವಿಪ್ಪು
19. ಜಂತನಗಾರಾಮುಗನುಜಂ ಬೆನಕಯ್ಯತೆಹದೆ ಬೆನಕೆಯ್ಯೆಯತೋ
20. [೮]ಕ್ಷ್ಮಿಯನುಧವಿಸುತ್ತಿದ್ದನತಿಬಳಂಬರಾಳ ಆನೆನಿನೆ

21. [ಗಟ್ಟಿತ್ತ] ಭುವನಮಲ್ಲಬಲ್ಲಾಳ ಪೊಯ್ಸಾಳದೇವರು ಗಂಗವಾಡಿನಾಡ ದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟವು
 22. ದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ | ಕನ್ನಂ || ಗುಣರತ್ನಗ್ರಾಹಕನಗ್ರಣಿಗಾಹವ
 23. ಕ್ರಿ ಯನೊಪ್ಪಿನಕಣ ಕರಿಪದಪದ್ಮಲಶೇಖರಂ ಸುಚರಿತ್ರಂ
 24. ರಿಯಸಿರಿಯೊಡೆಯಂ ಮತ್ತಿನಪರದರಳವ ಧರ್ಮ
 25. ಗೃಹ ಆನೈನಿನಿಗಟ್ಟು ಶ್ರೀಮನ್ಮಹಾವದ್ಯವ್ಯವಹಾರಿ
 26. [. ಷ] ತ್ರ ಭಾನುಸಂವತ್ಸರದಪುಷ್ಯ

Note.

This is an inscription belonging to the reign of the Hoysala king Ballāla I (circa 1100 to 1106 A.D.). Unfortunately the inscription stops abruptly in the middle and is also full of lacunae in each line with the result that it is difficult to make out the sense of the verses which form the body of the inscription.

The record commences with the praise of the Chālukya king Tribhuvanamalla (Vikramāditya VI, 1076-1126) to whom the titles refuge of the whole universe (samasta-bhuvanāśraya), favourite of fortune and earth (śrī-prithvi-vallabha), *Mahārājādhirāja*, *Paramēśvara* and *parama-bhaṭṭāraka* are applied. The name of Ereganga (properly Ereyanga), the Hoysala king of the Yādava race, is next mentioned as his subordinate. His wife, possessed of five *lakṣaras* (anukūlām vimalā-mgīm kulajām kuśalām, suśila-sampannām) is next referred to but her name is lost. Their son Ballāla is described as truthful and righteous, a kalpa tree (to suppliants). He is compared to Bāṇāsura (in strength). His younger brother Vishṇu is said to have obeyed him as the younger brother of Rāma (Lakshmaṇa) served Rāma by destroying the hosts of enemies. We next find it stated that Tribhuvanamalla-Ballāla-Poysaḷadēvar was ruling Gangavāḍi-nāḍ, destroying the wicked and protecting the righteous. A merchant is next introduced who lived during his reign. He is given the title mahā-vaḍḍa-vyavahāri and is described as a devotee of Vishṇu. As the inscription stops here after giving the date no further information is available either regarding the king or the charities of the merchant.

The dating is very imperfect, only the names of the cyclic year and month, viz., Chitrabhānu and Pushya being given. Neither the Śaka year nor the tithi is mentioned. The year Chitrabhānu occurred only once in the reign of Ballāla I, i.e., in 1102 A.D. and the Pushya of that year corresponds roughly to the month December, 1102 A.D. There are only a few dated inscriptions of Ballāla I: (E. C. V, Belur 141 of Ś 1024, Vikrama or 1100 A.D., Belur 199 of Ś 1023 Vishu; or 1101 A.D.; Hassan 161 of Tāraṇa or 1104 A.D., Hassan 169 of Ś 1028 Vyaya or 1106 A.D. being the most prominent among them.) The title Tribhuvanamalla Poysaḷa or Tribhuvanamalla Ballālapoysāla is applied to him in all these epigraphs and he is said to be ruling Gangavāḍi 96,000 province in the first and third of these and over Konkana, Ālvakhēḍa, Bayalnāḍ, Talakāḍ, and Sāvimale in the second of the

above inscriptions. It is certain from this that the conquest of Gangavāḍi was already begun in the reign of Ballāḷa I and was completed in the reign of Viṣṇu-
vardhana.

It is important to note that according to this inscription, Ballāḷa I's younger brother had the name Viṣṇu even in 1102 A.D. when he had not yet become king and the story that when Rāmanujāchārya visited him as king and converted him to Vaiṣṇavism about 1106 A.D. he changed his name from Bitti or Bittiga to Viṣṇu or Viṣṇuvardhana is opposed to the evidence of this record and seems to be a later invention.

The comparison of Ballāḷa I to Bāṇāsura in line 14 of the present record is significant. Bāṇāsura was a devotee of Śiva and it is said that Śiva acted as the door-keeper of Bāṇāsura. Ballāḷa I is described in later inscriptions as a worshipper of Śiva (Paramārādhyaṃ Mahēśam is applied to Ballāḷa I in E. C. V, Hassan 65 of Ś 1071).

7

In the village Tolalu of Arehalli hobli on the *prabhāvali* of the image Gaṇapati in the coffee estate of Studar Sahib.

Size : 1½' x 1'

Kannada language and characters:

ದೇವರು ಕಾ! ಅರೇಹಳ್ಳಿ ಜೋಬರ ತೋರನ ಮಿ! ಸ್ವಾಡರಾ ನಾಹೇಬರ ಕಾಹೀ ತೋಟದಲ್ಲಿದ್ದವ ಗಣಪತಿ ವಿಗ್ರಹದ
ಪ್ರಭಾವಯಲ್ಲಿ ಕೆತ್ತಿರುವುದು
ಸ್ವಸ್ತಿ ಚಂದ್ರೇವತಿ ಮಗ ಮಂನೇ ಗಂಗಯ.

Note.

This short one-lined epigraph is carved above the Gaṇapati image on its *prabhāvali*. It gives the name of the stone-carver who made the image. No date is given, nor the king named. The characters are Kannada and seem to belong to the 14th century. The name of the stone-carver or engraver is given as Manne Gangaya, son of Chandralevatthi (probably a mistake for Chandralevabbe). The image of Gaṇapati has the usual crown and other ornaments and has four hands the right upper holding an elephant-goat, the left upper, a noose, the left lower the trunk of the elephant-face, and the right lower what looks like a fruit. There are also several stone images in the neighbourhood, viz., Bhairava, Nārāyaṇa, Sapta Mātrikas, Gaṇēśa with his consorts Siddhi and Buddhi, etc., all of which seem to indicate the existence of a Gaṇapati or Śiva temple in the neighbourhood at some early date.

KADUR DISTRICT.

KOPPA TALUK.

At the village Kigga in the hobli of Kigga, on a slab set up in the street opposite the Rishyaśringēśvara temple (Koppa Taluk 42 Revised).

Size 4' x 1-6".

Kannada language and characters.

ಕಿಗ್ಗದ ಹೋಬಳಿ ಕಿಗ್ಗದ ಗ್ರಾಮದ ಬುಷ್ಯಶೃಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದಣ ಬೀದಿಯಲ್ಲಿ
ನಿಖ್ತಿರುವ ಕಲ್ಲು ಪ್ರಮಾಣ 4' x 1-6".

1. ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯುದಯ
2. ಶಾಲಿವಾಹ ಶಕ ವರ್ಷ ೧೬೦೩ನೆಯದು
3. ಮೃತಿ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬ ೧೨
4. ಗುರುವಾರದಂದು
5. ಮಲ್ಲಕಾರ್ಜುನ ದೇವರಿಗೆ ಮರಕಲು ಗ್ರಾಮ
- 6.
- 7.
- 8.
9. ಧರ್ಮವಾಗಿಯದಲ್ಲ
10. ಸರ್ವಮಾನ್ಯವಾಗಿ ಕೊಟ್ಟ ಉತ್ತರವಾಗಿ
11. ಸಹಿರಸ್ತೋದಕವಾಗಿ ಉ
12. ಧರ್ಮವಮಾಡಿದೆ ಉ|| ಶ್ರೀ (ನಾಗರಾಕ್ಷರದಲ್ಲ)

Note.

This inscription is much worn out so that several lines are not clearly legible. It records the gift of some land in the village Marakalu as *sarvamānya* (free from imposts) for services to the god Mallikārjuna made on Thursday, the 12th lunar day of the dark half of Phālguna in the year Durmati, 1603rd year of the Śalivāhana era. The name of the donor is lost. Marakalu is the old name of the village Kigga. Mallikārjuna is the name of a linga recently set up in a part of the (Rishya-śringa) Kiggēśvara temple. It is said that it was removed from some temple which stood near the river Tungā to the east.

The date corresponds to Thursday, 23rd February, A. D. 1682.

At the village Kuḍunelli, a hamlet of Hālamuttūr in Hariharpur hobli. Copy of a copper plate in the possession of Gōpālākṛishṇabhāṭṭa.

Kannāḍa language and characters.

ಕೊಪ್ಪ ತಾಲ್ಲೂಕು ಹರಿಹರಪುರದ ಹೋಬಳಿ ಹಾಲಮುತ್ತೂರು ಕಾಲುವಳಿ ಕುಡುನೆಲ್ಲಿ ಗ್ರಾಮದ
ಗೋಪಾಲಕೃಷ್ಣ ಭಟ್ಟರ ವಶದಲ್ಲಿದ್ದ ತಾಳ ಪ್ರತಿ ಶಾಸನದ ನಕಲು.

ಪ್ರಮೋದೋತ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಬ ೧ ರೂ ಶ್ರೀಮತು ಕೆಳದಿ ಚೆನ್ನಮಾಜಿಯವರು ದೊಡ್ಡ ಚೆನ್ನಪ್ಪಯ್ಯಗೆ ಬರಹಿ
ಕಳುಹಿದ ಪ್ರಯೋಜನ ದೆಳ್ಳರೆ ಕುಡಿನೆಲ್ಲಿ ಚೆನ್ನಂಜನು ಹುಜುರು ಬಂದು ತನ್ನ ತಮ್ಮ ಈಶ್ವರನು ದೆಳ್ಳರೆ ಶೀಮೆ ಹೊಸೂರ
ನಾಡಪಾಲ ಮೂಡಲಬೈಲಗ್ರಾಮದಲ್ಲಿ ಪುಟ್ಟಗಲುಡನ ಬರಮ ಕಾಳಗಲುಡನ ಭೂಮಿವಳಗೆ ಚಲುವಾನು
ದೂವಿಯನ್ನು ಮೂಲಕ್ಕೆ ಮಾಡಿಕೊಂಡು ಯದನ್ನು ಆ ಭೂಮಿಯನ್ನು ಕುಡಿನೆಲ್ಲಿಯಲ್ಲಿ ತುಂಗಭದ್ರಾತೀರದಲ್ಲಿ ತಾನು ದೇವ
ಸ್ಥಾನ ಕಟ್ಟಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿದ ಗಂಗಾಧರೇಶ್ವರ ದೇವರಿಗೆ ಉತಾರವ ಕೊಟ್ಟರೆ ಕ್ರಯವಕೊಟ್ಟೆನು | ಅರೀತಿ ಸ್ವಾಸ್ಥ್ಯವಾಲಿಸಿ
ಕೊಳ್ಳಬೇಕೆಂದು ಹೇಳಿಕೊಂಡ ಸಂಬಂಧ ಯವನ ಕೈಯ ಕ್ರಯಗ ೫೦ ಐವತ್ತು ವರಹಾನ್ನು ಅರಮನಿಗೆ ತೆಗೆದುಕೊಂಡು
ಅಗಲುಡನವಳಗೆಯವಮಾಡಿಕೊಂಡ ಮೂಲದ ಭೂಮಿಸ್ವಳದ ಶೇನಭೋಗ ಬರಕೊಟ್ಟ ಪಟ್ಟಪ್ರಮಾಣ ಬೀಜವರಿ ಬಂ ೭ ಹೊಳೆವಂದು
ತೋಟ ಹಾಕಿದು ಸಹಾ ಬ ೧ ಉಳಿದು ಶುಭ ಬ ೭ಕ್ಕೆ ರೇಬೆಗೆ ೨ ತಾನು ತೆರುಗ ೧ ತೋಟದಿಂದ ಕಳದ ಗದ್ದೆ ರೇಬೆಯಲ್ಲೂ
ಕಳದ ಗದ್ದೆ ಬ ೨ಕೆ ಮರ ೧೦೦ಕೆ ಗ ೧ ಅಂತೂ ಗ ೩೧ ಮೂರುವರಹಾನ್ನು ಅರು ಹಣವಿಗೆ ವಿವರ ನಿನ್ನಿನಿಂದ ಮೂರು
ವರಗ ೩ ನಷ್ಟು ರುಧಿರೋದ್ದಾರಿ ಸಂವತ್ಸರದಲ್ಲಿ ನಿಲಿದ ನಷ್ಟದಿಂದ ಗ ೧ ಉಭಯಂ ತೋಟಗದ್ದೆ ರೇಬೆ ಪ್ರಮಾಣ ಗ ೩೧೧
ಪ್ರಾಕುನಷ್ಟದಿಂದ ಕೂಡಿದ್ದು ಗದೇರೇಬೆ ಬ ೧ಕ್ಕೆ ತೋಟಹಾಕಿದು ಮರ ೧೦೦ಕ್ಕೆ ಬ ೨ ನು ಶುಭ ಬ ೩ಕ್ಕೆ ಯಾಗ ಕೂಡಿದು ೧೧೦
ಉಭಯಂಗ ೩೧೨೧ ಮೂರುವರಹಾನ್ನು ಯೇಳು ಹಣವದ್ದದ ಸ್ವಾಸ್ಥ್ಯಯನ್ನು ಯಾಗಂಗಾಧರೇಶ್ವರ ದೇವರ ದೇವತಾ
ವೆಡ್ಡಕ್ಕೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟು ಯಾಥೂಮಿಗೆ ವಾಮನ ಮುದ್ರಾಶಿರಾಸ್ಥಾಪಿತ ಮಾಡಿಸುವ ಬಗ್ಗೆ ಹುಜುರಿಂದ ಉಳಿದ
ಶಿವನ ಕಳುಹಿದೇವೆ ಚಲುಗ್ರಾಮದವರ ಕರಕೊಂಡು ಗಡಿತಕ್ರಾರದಾರದ ರೀತಿಯಲ್ಲಿ ಯವನ ಮುಂತ್ತಿಟುರೇಬೆಪ್ರಮಾಣ |
ಭೂಮಿಗೆ ಶಿರಾ ಸ್ಥಾಪಿತವಮಾಡಿಕೊಟ್ಟು ಕಾಗದವ ಸೇನಭಾಗ ಕಡಿತಕ್ಕೆ ಬರಹಿ ತಿರುಗಾಯುವ ವಶಕ್ಕೆ ಕೊಡುವುದಾಗಿ | ಯಥಾ
ಪ್ರತಿ ಶ್ರೀ

Note.

This purports to be a copy of a nirūpa, the original of which is not found. It is written on palm leaves in Kannāḍa characters of nearly 100 years ago.

The record registers the gift of some land of the annual revenue of 3 varahas, 7 haṇas and 1 aḍḍa in the village Mūḍalabail in Bellarasiṃe and Hosūranāḍapālu to one Chennanna of the village Bellare-Kuḍinelli after taking 50 varahas as the price of the land. This grant was made, free of taxes, as an offering to God Śiva for services in the temple of Gangādharaśēvaradēvaru newly set up by the donee in the village Kuḍinelli, on the bank of the Tungabhadra river. The donor was Chennammāji, queen of Keḷadi (1671-1697) and the date given in the grant is Pramōḍūta samvatsara, Mārga. ba. 1 (No Śaka year is given) and is equivalent to 6th December 1690 A. D. taking S' 1612 Pramōḍūta as the year intended, it being the only cyclic year of the name Pramōḍūta occurring in her reign.

Full details are given of the land granted, etc. The letter is addressed to Doḍḍa Chennappaya. It is also stated that Chennanna (probably the same as Doḍḍa Channappaya) went in person before the queen and made a representation that his younger brother Ísvara took some land (named Cheluvānu-bhūmi) as property (mūla) from Puṭṭagaṇḍa's (son?) Barama Kaḷagaṇḍa in the village Mūḍa-labail and that he wanted to give it away to the god Gangādharaśvara set up newly by him at Kuḍinelli and he would pay a fixed price for the land being made free of encumbrances. Thereupon the price amount of 50 varahas was taken from him and credited to the Palace and the necessary charter of gift was issued. The land granted consisted of wet lands and garden. Details are given of the sowing capacity of the lands and their income, etc. The queen is stated to have sent an officer named Śivaga from the palace with directions that he should make over the lands after setting up boundary stones bearing the effigy of Vāmana in the presence of the inhabitants of the four villages around so that no objection might arise in future. The village accountant (Shanbhog) was directed to copy the letter and return the original to the donee.

10

At the village Bālehalli in Bālehonnūr hobli, to the right of the inscription published as Koppa 6 in E. C. VI, within the enclosure of the Virabhadra temple.

Kannada characters and Sanskrit language.

ದಾಳಿಕೊನ್ನರು ಕೋಬಳಿ ದಾಳಿಹಳ್ಳಿ ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಾಲಯದೊಳಗೆ ನಟ್ಟ ಕಲ್ಲು. ಕೊಪ್ಪ
ತಾಲ್ಲೂಕು 6ನೇ ನಂಬರಿನ ಶಾಸನದ ಬಲಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ವೀರಭದ್ರೋಸ
2. ದಾಳಿಹಳ್ಳಿ
3. ದ್ರಾಣಾಂ ನಿ
4. ಜಮಂದಿರಂ
5. ಜೊಲ್ಲುಧೂ
6. ಪಂ ಚಿರಂ ಜೀ
7. ಯಾತು ಗಣ
8. ಪಂ ಸರ್ವಸಿ
9. ದ್ವಿಧಃ

Transliteration.

1. Virabhadro sa-
2. dā bhadro bha-
3. drāṇam ni-
4. ja-mandiram

5. Bollu-bhû-
6. pam chiram ji-
7. yâtu gaṇa-
8. pam sarvva-si-
9. ddhidah

Translation.

May Virabhadra, who is always auspicious, and a true abode of all good things and conferrer of success in every undertaking, make Bollubhûpa, who is a general (*gaṇapa*, lit: lord of hosts) live prosperously for long.

Note.

This is a short inscription carved on a side of the slab bearing another inscription previously published. It consists of a stanza in Sanskrit added on after the previous inscription invoking blessings on Bollubhûpa (called also Bollarasa). The prayer is addressed to the god Virabhadra, the deity enshrined in a temple in the enclosure of which the inscription slab is set up. The word *gaṇapa* used as an epithet in praise of Bollubhûpa means a general. The word *gaṇa*, according to the Mahābhārata, denotes a division of army consisting of 27 elephants, 27 chariots, 81 horses and 135 foot-soldiers.

Bollubhûpa or Bollarasa was a general and a subordinate of Mādarasa who was a governor of the provinces Āraṅga, Sayidugūṭa and Konkana under the Vijayanagar king Bukka I (1356-1377 A. D.). Bollarasa was an officer looking after customs under him, 'Bollarasanu Makkivanu māḍuttiddalli' in lines 6 and 7 of Koppa 6. Here *makkivanu* is probably a mistake for *sumkavanu*. He is spoken of as *kumāra* of Mādarasa. But elsewhere (M. A. R. 1929, p. 171) he is spoken of as a subordinate of Mādhavamantri (which is another name of Mādarasa) and the word *kumāra* probably indicates only the affection shown by Mādhavamantri to him (Thus Sōmadandēśa is spoken of as *priya-putra*, beloved son of king Narasimha III in E. C. III, T.-Narsipur Taluk, 97, line 21, but he was really the son of Hemmeya-danānātha as stated in line 25 of the same record).

No date is given in the record. But the inscription on the other side of the slab is dated 1368 A. D. and the present record also may be assigned to the same date.

11

At the same village Balehalli, on the back side of the slab containing the inscription published as No. 7 of Koppa Taluk, within the same Virabhadra temple enclosure.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಕೊಪ್ಪ ತಾಲ್ಲೂಕು 7 ನೆಯ ನಂಬರು ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

1. ನಿರಾಳದೇವನ	17. ರು ಗೆಯನಾಡವ
2. ಮಗ ಎರಡಿಯಂಕ	18. ರು ನಾಲ್ಕನೆಯ
3. ಯ ಮಹದೇವನ ಮ	19. ಶಿಯನಾಡುಧೂಮಿಯ
4. ಗ ಹರಿಯಂಕ ಯಂಕಿ	20. ನಾಡುವೀರೇಸ್ವರ ದೇ
5. ಪರಿಬ್ಬರು ವೀರೇಸ್ವರದೇವ	21. ಪರಿಗೆ ಅಮೃತಪಡಿಗೆ
6. ರ ನಾಳುವರು	22. ಅರಸಕೇಳಧೂಮಿಯ
7. ಸ್ವಸ್ತಿಶ್ರೀ ಸಕಳ ಕರ್ಯಾ	23. ಕುಳವಕಡಿದು ಧೂ
8. ಣ ಶ್ರೀಮನ್ಮಹಾ ಪ್ರಥು	24. ಮಿಡಂದ್ವನುಳ್ಳನಕ
9. ಗಳು ಪಾಲಗೆಯನಾಡಿಗೆ	25. ವರ ಬಿಟ್ಟದಮ್ಮಾ ಇ
10. ಮುಖ್ಯರಪ್ಪ ? ಸಾತಮಂ	26. ದನುಅವಮನು
11. ಗಲದ ಹೆಬ್ಬಾರುವರು ಅ	27. ಅಳಿವಿದಡೆವಾಣ
12. ಡಮಳಿ ಕಾಳವೆಗ್ಗಡೆ ಹೊ	28. ರಾಸಿಯಲ ತಡಿಯ
13. ದಳದ . . . ಮಸನಡೆ	29. ಲಕವಿರೆಯ ಕೊ
14. ಯ	30. ಂದಕಮ್ಮದಲ್ಲ ಹೋ
15. ಬಾಳೆಯಹಳಿ	31. ಹರು
16. ನಗುಲವೆಗ್ಗಡೆಯ	

Note.

This record is engraved on the back side of a slab, on the front side of which is carved an epigraph (Koppa, 7) containing the gift of some land in Baḷehaḷli for the god Virēśvara (Virabhadra) by Bommarasa, household officer (*maneya-adhikari*) of Mallappa-voḍeyar, minister of Hariyappa Voḍeyar of Āraga, who was a son of Mārappa Voḍeyar, brother of Harihara I. It is dated in the year Nandana equivalent probably to 1412 A. D. (See p. 77, Translations of E. C. VI).

The present record is not dated nor does it contain the name of the reigning king. It seems to be a continuation of the previous record. It states that two persons named Eradiyankaya, son of Nirāḷadēva, and Hariyanna, son of Mahadēva, were entrusted with the administration of the temple of Virēśvara. Further certain persons seem to have given some land in Arasakere for the food offerings of the god Virēśvara. These donors are the mahāprabhu Sātamangalada Hebbāruvar chief of Pālāḷigeyanāḍ (?), Kāḷaveggade of Adamaḷi, Nagulaveggade of Baḷeyahalli, etc.

The usual imprecation that the violators of the charity will incur the sin of slaying cows at Varanāsi is found at the end of the grant.

Owing to lacunae and poor engraving, several words cannot be clearly made out in this record.

MŪDAGERE TALUK.

At the village Angadi, in the Hobli of Gōnibīd, on a viragal set up in front of the village entrance.

Size 6' × 2½'

Kannada language and characters.

ಮೂಡಗರೆ ತಾಲ್ಲೂಕು ಗೋಣಿಬೀಡು ಹೋಬಳಿ ಅಂಗಡಿಗ್ರಾಮದ ಊರು ಬಾಗಿಲ
ಮುಂದೆ ನಟ್ಟ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 6' × 2½'

Iನೆಯ ಪಟ್ಟಿ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಣಿ ಕೀರ್ತನಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕು
2. ರಾಂಬರದ್ಯುಮಣಿ ಮಲಪರೋಕ್ಷಣ್ಣಾದ್ಯನಾಮಾವಳಿ ಸಮೇ
3. ಶರಪ್ಪ ಶ್ರೀಮತ್ತಿದ್ದುಮನ ಮಲ್ಲಪೊಯ್ಯಳ ಬಿಟ್ಟದೇವ ತಳಕಾಡ

IIನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

4. ಹರಿಯುಟ್ಟಿದ ಅದಿಯಮನಿರಾನ್ತು ಕಾದಿ ಅನೆಯನೊತ್ತಿ ಕಾದುತ್ತಿ
5. ಹೆಬ್ಬ ಬಿಟ್ಟದೇವ ಹೊಯ್ಯಳನಾಹಣಿ ಬಾನಯನ ಕರೆದೊರೆಯಲನೆ
6. ಯಂಮಗುರ್ತಿ ಹರಿಯನಿ ಕಾದಿಪೋರಾಳಪ್ಪರಕೊಂದು ಕಾ
7. ರಾಳಪ್ಪರ ನಿಜುದು ಬೋಳವಾಳಿಯ ನೆಪದ ಬಾನಿ ನಖವರ್ಷ ನಿರ್ವಿಮೆಯ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರ ಮಾರ್ಗ್ಗಶಿರ
8. ಮಾನ ಕ್ರಿಷ್ಣ ತ್ರಯೋದನಿ ಸುಕ್ರವಾರದಂದು ತನ ಜೀವಿತವಂ
9. ಮು ? ಣ್ಣಜೀವಿತವಾಗಿ ನಿರಿಸಿದ || ಆತನಸತಿ ಶ್ರೀವನಿಕೆಗೆ ದರ
10. ಣಿಗೆ ವಾಗ್ಗೇವಿಗೆ ರುಗ್ಗಿಣಿಗೆ ರತಿರಂದೆಗೆ ನೀತಾದೇವಿಗೆ ಕೊನ್ನಿಗೆ ಸಾಹ
11. ಣಿಬಿಕ್ಕದೆಮಿಲ್ಲಲ್ಲ ಗುಣಕ ಮಹ್ವರ ಮುಂಚ್ಚೇ

IIIನೆಯ ಪಟ್ಟಿ

12. ಮನಣೋಟಂ ಮಾಡಿದಂ ಕರ್ಣ ಮಾಡೆಯೋಜಬರೆದ ಸಾಸನವಾ ||

Note.

This is a viragal of the reign of the Hoysala king Vishnuvardhana. He is called here Tribhuvanamalla-Poysala Bittidēva after his overlord Tribhuvanamalla Vikramāditya VI (1076-1126). The titles given to Bittidēva are mahāmaṇḍalēśvara, lord of the excellent city of Dvārāvati, a sun to the firmament, that is, the Yādava race and conqueror of the Malapas. His fight with the Chōḷa general Adiyama in the attack on Talakāḍ is recorded here and it is stated that Adiyama fell on the enemy's elephants and fought. The Hoysala general Bittidēva Hoysala Sahaṇi is next named and a warrior named Bāsaya is said to have fought valiantly under his

orders, faithful to the salt he had eaten (jôlavâliyam neṇada) and killing many foot-soldiers and mounted soldiers, fell in the battle and died. His wife Bikkabe who is described as an equal of Lakshmi, Earth, Sarasvatî, Rukmiṇî, Ratî, Rambhâ, Sîtâdêvî and Kuntî, seems to have followed him as "Sati" but the passage is not clear on this point. One Masaṇôja is said to have set up the stone and Mâdeyôja stated to have written or engraved the inscription.

The date of the death of Bâsaya, the hero of this record, is given as S'1039, Hēmaḷambi sam. Mâr. ba. 13 Friday which corresponds to Friday, 23rd November 1117 A.D.

There are a few lacunæ in lines 2, 6, 9 and 12. The sculptures on the stones depict a fight on horseback and elephants and the fall of a warrior in battle and his transfer first to Svarga and then to Kailâsa.

The siege of Talakâḍ and the defeat of the Chôḷa general Adiyama by the king Viṣṇuvardhana are referred to in several inscriptions of the period. Cp. E. C. III, Malvalli 31 of Ś 1039.

The present inscription has been noticed in E. C. VI as Mudgere Taluk Inscription No. 14. (See p. 244 of the Kannada texts). But beyond the Śaka year nothing more had been deciphered previously. It was lying buried in the earth but has been cleared and fully deciphered now.

13

At the village Uggehalli in the hobli of Gôṇibîd, on a stone lying in the *holagêri* (quarters of the Ādikarnāṭakas.)

Size 4' × 3'

Kannada language and characters.

ಮೂಡಗೇರಿ ತಾಲ್ಲೂಕು ಗೋಣಬೀಡು ಹೋಬಳಿ ಉಗ್ಗೆಹಳ್ಳಿ ಗ್ರಾಮದ ಹೊಲಗೇರಿಯಲ್ಲಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಕನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಛಾಪ.

ಪ್ರಮಾಣ 4' × 3'

1. ಸ್ವಲ್ಪಶ್ರಮತು ತಳಕಾಡು ಗೊಣ್ಣುಭುಜಬಳವೀರ
2. ಬರ್ಹಾಳ ದೇವರು ರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿ ದ್ವೈವಗಲಿಯಮಟ
3. ಕೆ ನಿಗುಂದದ ಮಹಾಜನಂ ಬಿಟ್ಟರು ಭೂಮಿ . . ಕೆಯ
4. ಬಿಟ್ಟರು ಕವನಂವಡ್ತರದ ಪುಷ್ಪದ ಸುಂ|| ಇ
5. ದಮ್ಮವ ಕಿಡಿಸುವರು ವರಣವನಿಯಲಿ ಬ್ರಾಹ್ಮಣರ ಕ
6. ವಿರಯಕೊನ್ನ ಪಾಪವ ಹೋಪನು ದಮ್ಮವ ನಡಪುವರು
7. ಕೊಟ್ಟಪ
8. ೪ . ಕನಿಯಾಚರಿ ಮಾಡಿದ ಕಣ್ಣರಣಿ

Note.

This inscription belongs to the reign of the Hoysaṣa king Viraballāḍaḍeva. The titles applied to him are conqueror of Talakāḍu, and possessed of strong arms (bhuja-bala).

The present record registers the gift of a plot of land to the temple of Īśvara in the village Ugaḷi (same as the present Uggehalli) by the mahājanas of Nirgunda. Nirgunda or Nirgundanāḍ is a district around the village Nirgunda, situated in the present Hosadurga Taluk, Chitaldrug District. (For Nirgundanāḍ see E. C. V. Arsikere 17 of S'1061).

The inscription is not dated in any era but merely gives the cyclic year, month and tithi, Yuva sam. Pushya śu. 10. From the nature of the characters and the title applied to the king Ballāḷa, the record seems to belong to the reign of Ballāḷa II and the cyclic year Yuva occurs only once in his reign, viz., 1215 A. D. Taking this year the date corresponds to 1st January 1216. The engraver of the grant is called Kaniyachāri. The usual imprecation against the violators of the grant is found in lines 5 and 6 after which there are lacunæ due to the characters being quite worn out and thus having become illegible.

14

At Kaḷasa, in the hobli of Kaḷasa, in the temple of Kaḷasēśvara, an inscription engraved on the back side of the slab bearing the epigraph No. 39 of Mūḍagere Taluk.

Kannada language and characters.

ಮೂಡಗೇರೆ ತಾಲ್ಲೂಕು ಕಳಸ ಗ್ರಾಮದ ಪ್ರಿಂಟ್ ನಂಬರು 39ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲ ಬರೆದಿರುವುದು.

- 1 ಮೆಗರೆಲನೆಮೊಘೆಯ ಚೋರಿ ಹೆಗಡೆಯ ಮಗ ಕೋಜಯ
- 2 ಕೈಯಲ್ಲೂ ನಾಲುಮಾಣುಕೊಂಡ ಭೂಮಿ ಅನೆ ಮೊಘೆಯ ಭೂ
- 3 ಮಿಯೊಳಗೆ ನಡುಬೈಲಲೂ ಕಾರ ಗದ್ದೆ ೧ ಕಂ ಬೀಜವರಿಸ ೨|| ಅದಕ
- 4 ಕೆಳಗಣ ಗಾಣ ೧ ಕಂಸ | ೦ ಉಭಯಂಸ ೨||| ೦ಕ್ಕೆ ಗಡಿಸ ೧೬ ||
- 5 ಒಪ್ಪಗು ಆಗೇಡಿಸಹ ? ಬೀಜವರಿಸ ೧| ೦ಕ್ಕೆ ಗಡಿಸ ೨ ||| ೦ಉಭ
- 6 ಯಗಡಿಸ ೨೦ | ೦ ಯಾಗಡಿಯನೂ ಆ ಭೂಮಿಗೆ ಸ
- 7 ಲ್ಲುವ ಕಿತ್ತಿಲು ಮನೆ ನೆಲ ಹೊಲ ಸಹವಾಗಿ ಗಂಡಿಗೆ ಮೂಲ ಹಂ
- 8 ಣಗೆ ಕಂನಾಡಾನವಾಗಿ ಗ್ರಾಮನಾಡುಹಲರು ನೆರೆಯವರು ಮುಂ
- 9 ದಿಟ್ಟು ಯಾ ಭೂಮಿಯುಸಿಧಾಯವನೂ ಯೆಂದೆಂದೂ ಆ ಕೋ
- 10 ಜ ತಾನೆ ತೆತ್ತು ಬಕನೆಂದು ವಹಿಸಿಕೊಂಡು ಧಾರೆಯನೆಜದು
- 11 ಕೊಟ್ಟು ಯಾಗಡಿಯದ್ದಕೆ ಹಣಗುಗೆ ವರುಶಕ್ಕೆ ಧನುಪೂಜೆಗಿನ
- 12 ಲುವಗೆ ೧|| ೨೧ಕ್ಕೆಯಾಕಲ್ಲ ಒಳವೆಯಲೂ ಬರದದ್ದಸ ೬ ನುಳಿ
- 13 ದುಗ ೧ ರ್ ೧|| ಕೆ ಉತ್ತುಕಾರಗೋಡಗಡಿಯ ಮೇರೆ ರ್ ೧ ನುಳಿದು
- 14 ಗ ೧ರ್ || ಕಾರ್ತಿಕ ಶುಭ ೧೧ ದಿನ ದೇವಿ ಬಿಜಯಂ ಮಾಡಿದಾಗ ರಂ
- 15 ಗ ಪೂಜೆಗೆ ರ್ ೨ರೂಶೋ ಸ್ವರ್ಗಕ್ಕೆ ರ್ ೬|| ಅಂತುಗ ೨ ಯಶಂ ರುಶೋಸ್ವರ್ಗಕ್ಕೆಹೊ
- 16 ಸ ಉರ ನಾಗಣ ಹೆಗ್ಗಡೆ ಬೀಜ ಹೊಂನ ತೆಗೆದುಕೊಂಡು ತಂನಮೂಲ

17. ದ ಮೇಲೆ ಕುಳಕ್ಕೆ ಬರಿಸಿಕೊಟ್ಟ ಧೂಮಿ ಮರಕಿ ಗೋಡಲೂಕಾರಗದ್ದೆ
18. ಹಾಳೆ ೨ ಕ್ಕಂ ಬೀಜವರಿಸ ೨ || ೦ ನಡುವಣ ಗದ್ದೆ ೧ ಕಂ ಸ ೧ || ೦
19. ಆ ಮೇಲಣ ಗಂಣ ೧ ಕ್ಕಂ ಸೆ || ೦ ಅಂತು ಸರೂಪ ೪ ಕಂ ಬೀಜವರಿ ಸ
20. ಸಳ 11ಂ ಯಾ ಧೂಮಿಯ ಮೇಲೆ ಮರುಶ ೧ ಕಂ ನಡಸಿ ಬಹುದು ಹ
21. ಹಣಗುತ್ತಗೆ ರ್ ೭ || ಯಾಧಮ್ಮಗಣಿಗಳಿಗೆ ಧನುಪೇಜೆ ತಿ ೧ ಕಂ ದೇವರಮಾ
22. ಣೆ ಸಂಕಯ ನಡಸೂದು ದಿನ ೧೫ ಗಂಗಾದೇವಿ ಕಳಸ್ತನಡಸುವದಿನ
23. ೧೫ ಕಾತ್ರಿಕ ಪೂಜೆಯನೂ ಕಳಸ್ತನ ಅಳಿಯ ಚೆನ್ನು ನಡಸುವನು
24. ಯಾ ಧಮ್ಮಕ್ಕೆ ಅಳುವಿದವರು ವಾರಣಾಸಿಯಲ್ಲ ಸಾವಿರ ಗೊವವಧಿ
25. ಸ್ತ ಪಾತಕಕೆ ಕೋಹರು ತಮ್ಮ ಮಾತ್ರಗಮನವ ಮಾಡಿದ ಪಾತಕ
26. ಕೆ ಕೋಹರು || ದಾನಪಾಲನಯೋಮ್ಮದೈ ದಾನಾ ಶ್ರೇಯೋನು
27. ಪಾಲನಂ ದಾನಾಸ್ತಗಮವಾ ಪೋತಿ ಪಾಲನಾದ ಚುತಂ ಪದಂ ||

Note.

This is engraved on the back of the stone containing inscription No. 39 of Mûdagere Taluk published in the Epigraphia Carnatica Vol. VI and is a sort of continuation of the above record. The previous inscription refers to some grant of lands made by Sûrappa-Sênabôva for the god Kaḷasanātha during the reign of Kṛishṇarāya at Vijayanagar and Immadi-Bhairarasa-Oḍeyar at Kaḷasa in 1516 A. D. The present record gives further details of the grant made by the said Sûrappa-Sênabôva :—

A plot of land called Kâragadde in the village Ānemoghe bringing an annual income in paddy of 20½ salages was sold by the donor to one Kôja, son of Chôkt-hegade and the said Kôja agreed in the presence of neighbours (nereyavaru) that for the full possession of the said plot of land with houses, backyards, open grounds, cultivated fields, etc., within it, he would pay *siddhāya* (fixed rent) to the extent of 20½ salages of paddy every year. For this *gaḍibhatta* (rent in paddy), a corresponding money rent (*hāṇa-guttage*) was to be paid every year and out of this, expenses of certain festivals were to be defrayed :—

For the Dhanus-sankramaṇa festival 1 gadyāṇa, ½ hāṇa and 31 pies. After making certain deductions from this for sundry payments mentioned in the other side of the inscription slab the net amount available for the above festival would be 1 gadyāṇa and ½ hāṇa. On the 11th day of the bright half of Kārtika, on the occasion of the visit of the goddess (dēvi bijayam māḍidāga) 3 hāṇas would be spent for decorations (*rāṅga-pūje*) and 6½ hāṇas would be devoted for *vrushōtsarga* (dedication of a bull for the temple and leaving it to roam free). Altogether 2 gadyāṇas would be paid every year for the festivals from the income of the land in Ānemoghe.

For the supply of bulls for the *vrushōtsarga* ceremony, Nāgaṇaheggade of the village Hosavûr had taken the *bija-honnu* (capital amount) and set apart 4 plots of land of the sowing capacity of 4½ salages (of paddy) and the lands had been let

out for an annual rent of $7\frac{1}{2}$ haṇas and this amount would be expended for the purpose mentioned before.

The management of the special services during the festivals specified before was to be entrusted to the following persons :—

The Dhanurmāsa festival would be looked after by Dēvaramāṇi Sankaya : for 15 days and by Gangādevikaḷasava for 15 days. The festival in the month Kārtika would be managed by Chennu, son-in-law (aḷiya) of Kaḷasava.

The usual imprecation occurs at the end of the grant. In lines 7 and 8 while describing the incidental rights connected with the land in the village Ānemoghe sold to the person named Kōja we find the phrase *gaṇḍige mūla heṇṇige kanyā-dānavāgi* meaning the right of a male to succeed to the property through the gift of a girl. This indicates that the custom of the property descending through female children was in vogue in the neighbourhood of Kaḷasa.

No date is given in the grant. The date given in the inscription on the other side of the slab, viz., S' 1438 Dhātu-samvatsara-Dvitiya Śrāvāṇa śu 13 Ravivāra corresponding to Sunday 10th August 1516 A.D. is also the date of the present grant.

15

At the same village Kaḷasa, in the Kaḷasōśvara temple, on the backside of the slab containing inscription No. 40 of Mūḍagere Taluk.

Kannada language and characters.

ಮೊಡಗರೆ ತಾಲ್ಲೂಕು ಕಳಸಗ್ರಾಮದ ಪ್ರಿಂಟ್ ನಂಬರ್ 40ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿರುವುದು.

1. ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾ
2. ಮರಚಾರಣೆ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ
3. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ ೧೪೬೯ನೆ ಸಂದುವ
4. ತರ್ಮಾನ ವ್ಯವಂಗಸಂವತ್ಸರದ ವಯಶಾಖ ಬ ೧೦ ಚಂದ್ರವಾರದಲ್ಲೂ ಶ್ರೀ
5. ಮತ್ತು ಶ್ರೀಮಂತ್ರಿಹರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವಿರಪ್ರತಾಪ
6. ಸದಶಿವಮಹಾರಾಯರು ಸುಖರಾಜ್ಯಂಗೈಲುತಿಹರಿ ಕೆರವನೆಯಚಂದಲ
7. ದೇವಿಯರಕುಮಾರರು ಅರಿರಾಯಕಂಡರದಾವಳಿ ಶ್ರೀ ವಿರಪಾಂ
8. ಡೈಪವೇಡೆಯರು ಘಟ್ಟದಕೆಳಗೆ ಘಟ್ಟದಮೇಲೆ ರಾಜ್ಯವನಾಳುವಾಗ ತುಳುರಾ
9. ಜ್ಯೋಡೊಳಗೆ ವರುಷ ೧೦ ತುತ್ವದ ಆ ಮನೆ ಆ ಹೊಲಗಳು ನಡೆ
10. ಪುತ್ರಿದಾಲು ನಮಗೆ ಕಳಸನಾಥ ಕುಲಸ್ವಾಮಿನಂಮಹೇಶರಲ್ಲೂ ಎಂಟು
11. ದಿನಕೊಂದು ಆ ಮನೆ ಆ ಹೊಲ ನಡೆಯದೇಕೆಂದು ಸಾವಿರಗ್ರಾಮಮೂ ? ವರುಪ್ರ
12. ಭೂಗವಮುಂದಿಟ್ಟು ಶ್ರೀ ಕಳಸನಾಥದೇವರಿಗೆ ಮಾಡಿದ ಧರ್ಮನಿಷ್ಕರುದ್ರ
13. ಜಪ ಸೋಮವಾರದಲ್ಲೂ ಪಂಡಾಮೃತ ಅಭಿಷೇಕನಯವೇದ್ಯ ರಂಗಪೂಜೆದೀಪಾ
14. ರತಿಗೆ ? ರುದ್ರಪೂಜೆ ಭತ್ತಕೆ ಕೊಟ್ಟಗ್ರಾಮ ಸೋಮವಾರಕೆ ನಡವರೆ ಗ್ರಾಮದಲ್ಲಿದೆ
15. ದ್ವಲು ಬ ೧೬೦ ಕಲುಗೋಡಲು ಬ ೧೧೦

16. ಉದಯಂ ಖ ಅಂಕೆ ಹೊಂಪುತ್ತಪ್ಪುಗ ಅರಲ
 17. ಗ || ತುಪ್ಪವೆಯುಪ್ಪೆದ್ದೆ ಕರುಾಯಕೆ
 18. ದೆಲ್ಲ
 19. ಯೆಂಜ್ಜಿಗಂ

Note.

This inscription records a gift made by some one during the reign of Virapāndyapa Vodeyar, son of Chandaladēvi of Kerevase over the kingdom (of Kaḷasa-Kārkaḷa) both above and below the Western Ghats for certain festivities to be conducted in the temple of Kaḷasanātha at Kaḷasa. It is dated S' 1469 Plavanga sam. Vaiśākha ba. 10 Chandravāra which is equivalent to May 14, 1547 A.D., a Saturday. Probably the figure 10 is a mistake for 12 and then the date coincides with May 16, 1549, Monday. The king of Vijayanagar at the time named Sadāśivarāya is mentioned as the overlord of the Kaḷasa-Kārkaḷa chief.

The name of the donor is not given. Perhaps the king himself was the donor of the gift recorded. The inscription registers the gift of dry lands to the extent of 160 *khaṇḍugas* in the village Nidavale (?) and of 110 *khaṇḍugas* in the village Kalugôḍ, altogether 270 *khaṇḍugas* with an income of 27 *varāhas* to defray the expenses of services for the god Kaḷasanātha at Kaḷasa on every Monday, consisting of bathing with the five ingredients (*pañchāmṛita*, viz., milk, curds, ghee honey and sugar), offering of food, *ranga-pūje* (worshipping with flowers in the temple hall), illuminations, Rudrapūje (worship of the God Rudra with certain *mantras*), and *chhatra* (feeding of Brahmans). This charity was placed before the Thousand Villages and Three Prabhus for approval. The object in making this charity is stated to be that in the kingdom of Tulu there was peace and prosperity continuously for the previous 10 years and that Kaḷasanātha being the donor's family god, the grant was made for services to the said god in the name of the donor with the object of having similar good fortune in the homes and fields.

16

At the same place, on the backside of the slab bearing inscription No. 41 of Mūdagerē Taluk.

Kannada language and characters.

ಮಾಡುಗೆರೆತಾಲ್ಲೂಕು ಕರಸ ಗ್ರಾಮದಲ್ಲೆ ಪ್ರಿಂಟ್ ನಂಬರು 41ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲೆ ಬರೆದಿರುವುದು.

1. ಯೀಧರ್ಮಕ್ಕೆ ಹೊಕ್ಕುಳಿಯಡೆಂನುವಿನ ಮಕ್ಕಳು
2. ಹೊನ್ನಾಗಿ ಮಾಡಿದ ಮೊಲಹಿತ್ತಲಗೆ ಕಟದಾಸಿದಾಯ
3. ದಾಯಾದ್ಯಕರಸಪ್ಪಗೆಸಹಗುತ್ತಗೆ ಮೆಜ್ಜು ೧೩ ಬ್ರಾಂ

4. ಹೃಣ್ಯೋಜನಕೆ ಬಡಿಸುವರೆ ಸುಖರೆ ಮಾಡೆ ೨ ಸೇವಗೆಯ
5. ಪಾಯ್ಕಕ್ಕೆ ಬೆಲ್ಲ ಮಾಡ್ತಕ್ಕೆ ರವೆನನ್ನಿಗೆ ಯೆದರುಗೊ
6. ಡು ಕಾರಕ್ಕೆ ಮರೆಯಂದ ಸುಖರೆ ಮಾಡೆ ೧ ರವೆ ನ ೧೧೦
7. ಹಂದಿ ಗುಂಡಿಯ ಮರೆಯಂದ ಸುಖರೆ ಮಾಡೆ ೧
8. ಅಲ್ಲ ರವೆನ ೧೧೦ ಯೆಪ್ಪನು ಕೊಡಿಸಿ ಬಹಲು.

Note.

On the other side of the slab we find an inscription recording a grant by the Kaḷasa-Kāraḷa chief Immaḍi Bairarasa Oḍeyar in Ś 1438 (1516 A.D.) of certain lands for the repairs of the Kaḷasanātha temple at Kaḷasa, etc.

The present record registers that in connection with the above charities the donor agreed to provide every year a certain quantity of pepper (13 measures), and sugar to the extent of 3 *mūdes* for serving at the time of meals for Brahmans, jaggery to the extent of 6 *mūdes* for sweetening the *pāyasa* of *śevage*, (vermicelli); and 3 *saliges* of *rave* (milled wheat). Of these the pepper was to be obtained from the fixed rent (*siddhāya*) imposed on the sons of a person named Chennu for the back-yard newly enclosed by them and also the *guttage* (rent) payable by Dāyādyā Kaḷasappa. One *mūde* of sugar was to be obtained from the income of the forest named Kārakai-male and another *mūde* of sugar and 1½ *saliges* of *rave* from the income of the forest named Handigunḍiya-male.

The record may belong to the same date, *viz.*, 1516 A.D. and the same king Immaḍi Bairarasa Oḍeyar as the inscription on the other side. Yedarugōḍu and Handigunḍi are villages near Kaḷasa.

17

At the same place, on the backside of the slab bearing inscription No. 49 of Mūdagera Taluk

Kannada language and characters.

ಮೂಡಗರೆ ತಾಲ್ಲೂಕು ಕಳಸಗ್ರಾಮದಲ್ಲಿ ಪ್ರಿಂಟ್ ನಂಬರು 49ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಕೈಗಡಿಧನ ೨೦||೨ ಹಾನೆ
2. ಧನ ೩೧||೨ಕ್ಕೆ ಯ ಧೂಮಿಯ . . .
3. ೧||೨ ನೂಕಳದು ಯುಧರ್ಮಕ್ಕೆ ಸ ೩೦ನೂ
4. ಜಲು ಯುಧೂಮಿಯ ಹಾ
5. ಅಡಂದ್ರಾರ್ಕವಾಗಿ ಯುಧರ್ಮಕ್ಕೆ ನಡಸಿಕೊಂಡು ಬಹಿರಿ
6. ಯೆಂದು ಬರಸಿಕೊಟ್ಟ ಬರಹ|| ಆ ಸೋವಂಜಿಗಳ ಕೆಜೆ
7. ಯಕಳಗಣ ಮಾಜಿಕೊಂಡ ಧೂಮಿಮೇರೆ ನಡಸುವ ಧರ್ಮಪ್ರ
8. ತಿ ಸೋಮವಾರಕ್ಕೆ ಅಕ್ಕಿನಿದ್ದೆ ೧ ಪ್ರತಿ ಪ್ರದೋಶ ದಿನಕ್ಕೆ ಅಕ್ಕಿನಿದ್ದೆ

9. ಉಭಯಂ ಶ್ರೀ ಕಳಶನಾಥ ದೇವರ ನೈವೇದ್ಯಕ್ಕೆ ಆಚಂದ್ರಾ
10. ಕರ್ವಾಗಿ ಅಸೋವಂಜಗಳ ಮಕ್ಕಳು ಮಕ್ಕಳು ತಿರಾಂತರವಾಗಿ ನಡು
11. ಬಹ ಅಕಿನಿ ೨

Note.

This is a very fragmentary inscription. Several letters at the ends of lines 1-4 are quite worn out and lost. On the other face of the inscription stone is found an inscription (Mûdagere No. 49) which is also fragmentary and records the grant of some money (7 varahas, 5 hapas) to one Harattama-hebârvar in order that he might in return provide paddy for the daily food offerings in the temple of the god Kalāsanātha. No date nor the name of the donor is contained therein.

The present record relates to the purchase of some paddy land below a tank by one Sôvanna who agreed to give to the produce 30 salages of paddy every year for the food offerings to the god Kalāsanātha at the rate of 1 sidde of rice every Monday and 1 sidde of rice on the day of *pradôsha*. The descendants of Sôvanna were also bound to continue to provide the same quantity of paddy every year.

18

At the same place (Kalāsanātha temple at Kalasa), on the back of the slab containing inscription No. 50 of Mûdagere Taluk.

Kannada language and characters.

ಮೂಡಗೇರೆ ತಾಲ್ಲೂಕು ಕಳಸಗ್ರಾಮದಲ್ಲಿ ಪ್ರಿಂಟ್ ನಂಬರು 50ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

- | | |
|--------------------------------------|---------------------------------------|
| 1. ಅಸೋವಂಜಗಳೂ ದೇವಿಯ ಮಾನೆಯ . . | 9. ಪ್ರಾಕೂಮಾದಿದ ಧರ್ಮ ಅಚಂದ್ರಾರ್ಕ |
| 2. ಯಂತ್ರದಿ [ವ] ಸರಂಗಪುಣೆಯ ನಿಕ್ಕಿಸುವರು | 10. ವಗಿ ಮದಿದಧರ್ಮ ಅಮೃತಪಡಿಗೆ ಪ್ರ |
| 3. ಮುತ್ರಯದೆಯರೂ ಉಂಬ ಧರ್ಮ ಅಚಂದ್ರಾ | 11. ತಿ ದಿನ ಗಕ್ಕಂನಿ ಗ ಒಂದುನಿದ ಅಕ್ಕಿ |
| 4. ಕರ್ವಾಗಿ ನಡವಹಾಗೆ ಗ್ರಾಮಹೆಬ್ಬಾರುವರ | 12. ನಡವಹಾಗೆ ಗ್ರಾಮಹೆಬ್ಬಾರ್ವಕ್ಕೂ ಮುಂ |
| 5. ಮುಂದಿಟ್ಟುಕೊಟ್ಟ ಬೀಜ ಹೊಂನು | 13. ದಿಟ್ಟು ಕಿರಿಮಕ್ಕಿಯ ಮನಕಿಯ ಹೆದಾ |
| 6. ಹಿಂಗಳ ಸಂವಧರದ ಮಾಪುತುಧ ೧೦ ಲು | 14. ರ್ವರ ಮುಂದಿಟ್ಟು ಬರಸಿಕೊಟ್ಟ ಸ್ವರದ ಧೂ |
| 7. ಶ್ರೀಮತು ಕಳಶನಾಥ ದೇವರಿಗೆ ಮಾರದ ಕ | 15. ವಿಆತೇರ ಉಂಬಳಿಯ ಮೂಲದ ಸುಳಿಮಾ |
| 8. ೪ ಉಂಬಳಿಗಳಪತ್ತಿಯ ಮದವಳಿಗೆ | 16. ನಿಯ ನಡುವಣ . . |

Note.

This record is engraved on the back side of the inscription slab containing Mûdagere Taluk No. 50. That inscription is dated S'1416 or 1494 A.D. and was issued during the reign of Immaḍi Narasingarāya at Vijayanagar and Bairarasa Oḍeyar in Kalasa-Kārkaḷa kingdom and records a grant of money which was

invested in land from the income of which a Brahman was to be fed during Rudra-pûje in the temple of Kaṣaśanātha. The donor is named Sôvaṇṇa, son of Hariyaṇṇa.

The present record consists of two grants, the first consisting of 5 lines followed by some empty space below which is carved the second inscription of 11 lines. A few letters at the end of line 1 are indistinct.

The first grant records the payment of some money as *bijahonnu* (capital) by Sôvaṇṇa from the income of which the service of *rangapûje* (special worship conducted in a hall or pavilion belonging to the temple) during some festival for 3 days connected with the goddess (Pārvati called Sarvāṅga-sundari) in the Kaṣaśanāthēśvara temple and also the expenses of feeding some *muttaideyaru* (married women who are not widows). The money was paid in the presence of the *grāma-hebbāruva* (chiefs of Brahmans in the village). The amount of money paid by Sôvaṇṇa and the details of expenditure to be incurred are not found in the grant. Probably it was intended to incorporate this below line 5 but for some reason or other some space was left blank. No date is given for this grant.

The second grant is dated Pingaḷa sam. Māgha śu 10 but no Śaka year is found. Taking the year Pingaḷa nearest to the year found in the inscription on the other side (S'1416 Pramādīcha), the date corresponds to 2nd February 1498 A.D. It records the gift of some lands (the details of which are not very clear in lines 15-16) made by a woman whose name is not given and who was the wife of Māḷadakali-umbali Gaṇapati for the service of offering food to the god Kaṣaśanātha at the rate of 1 *side* per day. This grant which existed previously was now probably made permanent. The grant is said to have been made in the presence of the *hebbārvakkaḷu* (chiefs of Brahmans) of the village and also the *hebbārvār* of Hiriyamakkiya Manaki.

19

At the same place, on the back side of the slab containing Inscription No. 57 of Mûḍagere Taluk.

Kannada language and characters.

ಮೂಡಗೇರೆ ತಾಲ್ಲೂಕು ಕರನದ ಪ್ರಿಂಟ್ ನಂಬರು 57ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಗೋವಿಂದ
2. ಧಟ್ಟರ ಮಕ್ಕಳು ಯೇಶ್ವರಧ [ಟ್ಟ]
3. [ರು] ಚೃಂಜಂಗರ ಮಕ್ಕಳು ಮಂಗುಳಧಟ್ಟ
4. ರು| ಯೇಶ್ವರಧಟ್ಟರ ಮಗ ನಾರಣಧಟ್ಟರು| ನಾ
5. ಗೋಧಟ್ಟರ ಮಕ್ಕಳು ಯೇಶ್ವರಧಟ್ಟರು| ವಾ

6. ಮನ ದೇವಂಗಳ ಮಕ್ಕಳು ಹಾಪೋದರದೇವರು|
7. ಅನ್ನುಜನ ೪ಕ್ಕಂ ವ್ರಿತ್ತಿ ೧ ಹೊಂಗಳವಕ್ಕಲು ಕ್ಕ
8. ಮವೆಂತೆಂದರೆ|| ತಿಪಣ್ಣಗಳ ಮಕ್ಕಳು ಶಂಕರ
9. ನಾರಣಧಟ್ಟರು . . ನಾರಣದೇವಂಗಳ
10. . ಮಕ್ಕಳು ಯೀಶ್ವರಧಟ್ಟರು ಮಾಧವಧಟ್ಟರು
11. . . ಗೋವಿಂದಧಟ್ಟರು ಅಗ್ರಾಮದ ವ್ರಿತ್ತಿ ೧೩ ಜನು
12. ದೇವರ ವ್ರಿತ್ತಿ ೫ ಬ್ರಾಂಹ್ಮರಿಗೆ ವ್ರಿ ೮ ಉಧಯಂ ವ್ರಿ
13. ತ್ತಿ ೧೩ ಕೊಟ್ಟ ಕ್ಷೇತ್ರದೇವರ ದೇವದಾನದ ಗ ೨
14. ಬ್ರಹ್ಮಪುರಿಗೆ ವಗ ೩೪ ಮೂಗೋಡಹರವರಿ ೧ ಕ್ಕಂ
15. ಗ ೧೪ ಕಳತೋಡಹರವರಿ ೧ ಕ್ಕಂ ಗ ೧೨ ತನುವೀಡಹ
16. ರವರಿ ೧ ಕಂ ಗ ೬ ವಜರೇಶ್ವರದ ಹರವರಿ ೧ ಕ್ಕಂ ಗ ೬ ಅನ್ನುಹ
17. ರವರಿ ೪ ಕ್ಕಂ ಗ ೩೪ ಅನ್ನುಗ ೬೪ ಎಪತ್ತನಾಲ್ಕು ಹೊಂನು ಸ್ವಾ
18. ಸ್ತೆಗೆ ಅಗಾಮಿನಿಧಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಸಿಧಸಾ
19. ಧ್ಯ ಅಪ್ಪಭೋಗ ಅಧಿಕೃತ ದಾನಪರಿವರ್ತನ ತೇಜಸಾಂ
20. ಮ್ಕ ಏನುಳ್ಳದೂ ಅವ್ರಿತ್ತಿಗೆ ಸಲುವುದು ಯೀಮ
21. ಯ್ಯಾದೆಲು ದೇವರ ಅಭಿಷೇಕ ಮಂತ್ರಾಕ್ಷತೆಯ
22. ನೂ ಮಾಡಿಕೊಂಡು ಸುಖದಲು ಯಕಂತಾಗೆ ಅ ವಿ
23. ರುಪಂಣ ವೊಡೆಯರು ಕೊಟ್ಟ ಶಿರಾಶಾಸನ ಯೀ
24. ಧರ್ಮವನು ಅವನಾನೊಬ್ಬನು ಪಾಲ್ಗದವನು ಆತಂ
25. ಗೆ ಯೀಫಲ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸ್ತೇತು ನ್ತು
26. ಪಾಣಾಂ ಕಾರೇಕಾರೇಪಾಲನೀಯೋದವದ್ವಿಃ ಸ
27. ವಾರ್ತನೇತಾ ನ್ಯಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾ ನ್ಯೂಯೋ
28. ಧೂಯೋ ಯಾಡತೇ ರಾಮಚಂದ್ರಃ ದಾನಪಾಲ
29. ನಯೋರ್ಮಧ್ಯ ದಾನಾಶ್ರೇಯೋನು ಪಾಲನ್ಯ
30. ಪಾಲನಂ ದಾನಾತ್ಮರ್ಗ
31. ಮವಾಪ್ಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂಪದಂ|| ಆ
32. ವನೊಬ್ಬನೂ ಯೀಧರ್ಮವನೂ ಅಳಿದವನು ಅಳಿ
33. ದೋನು|| ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ಪಾಯೋ ಹರೇತಿ ವನು
34. ಂಥರಾ ಪಪ್ಪಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಪ್ರಾಯಾಂ ಜಾ
35. ಯತೇ ಕ್ರಿಮಿಃ ಯೀಧರ್ಮವನೂ ಅಳಿದಡೆ ಅಯ್ಯ
36. ಬ್ರಾಹ್ಮರನೂ ಅಯ್ಯ ಕವಿರನೂ ಕಾಶಿಯಲು ಕಳ ?
37. ಸ್ತ ವಾಡೆಯಲೂ ಮಾಡಿದ ಪಾಪದಲು ಹೋಹದು
38. ಯಂತಪ್ಪದಕ್ಕೆ ಆ ವೇದಗಿರಿ ವಿರುಪಂಜ
39. ವೊಡೆರ ಸುಹಸ್ತದ ವೊಪ್ಪ ಮಾದರಸರ ಬರಹ

Note.

This is a continuation of inscription No. 57, Mûdagere Taluk engraved on the other side. That inscription was issued about 1370 A.D. by Virupanna Voḍeyar called also Vēdagiri Virupanna Voḍeyar, son of Bukka I and records the gift of 13

vṛittis of land to the Brahmans of the Brahmapuri (Brahman settlement) of the God Kaṣāṇātha at Kaṣā in order that they might conduct the anointing, prayers and other ceremonies, etc., in the temple.

The present record continues the list of vṛittidars. Four Brahmans named below were to have 1 vṛitti each :—Gōvindabhaṭṭa's son Īśvarabhaṭṭa, Chikkaṇṇa's son Mangulibhaṭṭa, Īśvarabhaṭṭa's son Nāraṇabhaṭṭa, Nāgōbhaṭṭa's son Īśvarabhaṭṭa and Vāmanadēva's son Dāmōdaradēva. All together 13 vṛittis were given, 5 to gods and 8 to Brahmans. The income of the 13 vṛittis was 74 hons or varahas. The income of lands belonging to Brahmapuri was 34 hons, that of the temple lands given for the worship of Kshētradēvaru was 2 hons, that of lands in the hamlet Kaṣatōḍa-haravari was 12 hons, that of Tanuviḍa-haravari was 6 hons, all together the income of the lands of the 13 vṛittis was 74 hons.

These vṛittis are said to have been given with all the rights of possession and of sale, exchange, mortgage, etc., to the Brahmans of Kaṣā for taking part in bathing the god, offering prayers, etc., in connection with temple services. The donor is named Virupaṇṇa Voḍeyar and his signature occurs at the end as Vēdagiri Virupaṇṇa Voḍer. The writer of the grant is named Mādarasa.

The usual imprecatory stanzas are found at the end of the grant. The violators of the grant are said to incur the sin of killing 5 Brahmans and 5 tawny cows in Kāśi and Kaṣastavāde (Kaṣā).

Virupaṇṇa Voḍeyar of this record was a son of king Bukka I of Vijayanagar. His rule over Āraga and the neighbouring districts is referred to in various inscriptions from 1362 to 1380 (E. C. VI, Koppa 19, 30; E. C. VIII Tirthahalli 16, 20, 37, 114, 116, 125 and 167). He is variously styled Udayagiri Virupaṇṇa Voḍeyar (Tirthahalli 125), Yadugiri Virupaṇṇa Rāya (Koppa 30) and Vēdagiri Virupa Rāya (Tirthahalli 16). He is said to have made a grant to the Kaṣānātha temple at Kaṣā in 1370 (Mudagere 52). His queen Manjādēvi is referred to in a record to have taken *svargga* by force united with her husband, *i.e.*, to have become a *sati* (Tirthahalli 16). Mādarasa of the present record is the same as Mādhavamantri. He is spoken of as governing Āraga subject to Virupaṇṇa Voḍeyar in 1369 (E. C. VI, Koppa 6).

At the same place, on the back side of the slab containing
Inscription Number 58 of the Mūdagere Taluk.

Kannada Language and Characters.

ಮೂಡಗೇರೆ ತಾಲ್ಲೂಕು ಕಳಸ ಗ್ರಾಮದ ಪ್ರಿಂಟ್ ನಂ. 58ನೆಯ ಶಾಸನದ
ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

- | | |
|--------------------------------|---------------------------------|
| 1. ಕೃಂದವ ಧರ್ಮ ತುಡಿಂ ? ತ್ಸ | 18. ಮೃವನೂ ಚಂದ್ರ ಸೂರ್ಯರು ಉಳ್ಳ |
| 2. ತೃದಬ್ರಾಹ್ಮರು ೧೨ಕಂ ನಿತ್ಯ | 19. ನ್ನ ಬರ ಕಳಸದ ಮಹಾಜಾನಂಗೆ |
| 3. ಪಡಿಲರೆ ಹಾನೆ ೩ ದೇವರ | 20. ಳು ನಡಸಿ ಬರುವರು ಏಳು ಮ |
| 4. ನಂದಾದೀವಿಗೆ ೧ ಆಗ್ರಹಾರದಿಂ | 21. ಲೆಯನಾಡರೂ ಪಾಲಿಸಿ ಬರು |
| 5. ಮಾಗಲಿಂ ದೇವರ ಅಮ್ರ | 22. ವರು ಯೀಧರ್ಮಕ್ಕೆ ಅವನಾ |
| 6. ತಪಡಿ ಆರೆಹಾನೆ ೩ ನಂದಾದೀವಿ | 23. ನೊಬ್ಬನೂ ಆಳುವಿದವನೂ ಪಾ |
| 7. ಗೆಗೆ ಮತ್ತು ದೀಪಮಾಗಲಿಂ ಬ್ರಾ | 24. ರಣಾಸಿಯ ತಡಿಯಲು ಮಾತ್ತು |
| 8. ಂತ್ಸರ ಸತ್ಯ ಅಮೃತಪಡಿ ನಂದಾ | 25. ವಿಧ್ರು ಸಿಫು ವಧೆಯ ಮಾಡಿದವನು |
| 6. ದೀಪಕ್ಕಂಗೆ ೫ ಆಕರ್ಷದ ಆಗ್ರ | 26. ವಾರಣಾಸಿಯ ತಡಿಯಲು ಸಾ |
| 10. ಹಾರದಿಂ ಪಾತ್ರ ಭೋಗಕ್ಕೆ ಗ ೭ ಆ | 27. ಸಿರಕವಿಲೆಯ ಕೊಂದವನು ಸಾವಿ |
| 11. ದೇವರ ಪಂಡ ಪರ್ಬದ ದೀಪ್ತಿಗೆ | 28. ರ ಪಾತ್ರ ಬ್ರಾಹ್ಮರ ಕೊಂದವನು |
| 12. ಪಂಚವಾದ್ಯದವರಿಗೆ | 29. ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾ ಯೋಹರೇ |
| 13. . . . ಮಾದೇವಿಗೆ ನವವೇದ್ಯ | 30. ತವಸುಂಧರ ಪವ್ವಿಷ್ಟರುತ |
| 14. ನಂದಾ ದೀವಿಗೆ ಗ ೭ ಆಕ | 31. ಸಹಸ್ರಾಣಿ ವಿಪ್ರಾಯಾಂ ಜಾಯ |
| 15. ಳ್ಸ ನಾಥ ದೇವರ ದೇವಾಲೃದ | 32. ತ ಕ್ರಿಮಿ \|\| ಕರ್ಷನಾಥನ ಕ್ರಿಪೆ |
| 16. ಜನ ಉಧರಕ್ಕೆ ವರುಸಂಪ್ರತಿ | 33. ಕರ್ಷನಾಥನೆ ಶರಣು |
| 17. ಯಲು ನಡವುದು ಗ ೨೦ ಇಥ | |

Note.

This is a continuation of the inscription Mādagera 58 engraved on the other side. That inscription records the gift of an income of 170 varahas for services in the temple of Kaḷasanātha made by one mahāpradhāna (the name is lost) under the rule of Āragada Hariyappa Voḍeyar son of Mangarāja, another name for Mārappa, brother of Harihara I, to whom royal titles are applied in the record (See E. C. VI. Intr. P. 22 : also M.A.R. 1929, P. 167).

The present epigraph is a continuation of the above inscription and gives details of the expenditure incurred for temple services.

For feeding Brahmans 12 in number every day 3 aṅghāṇas (a measure) of rice are to be spent and one perpetual lamp should be offered to the god and 3 aṅghāṇas of rice are to be given as food offering to the god. These items cost 5 gadyāṇas per year. For the dancing girls of Kaḷasa-agrahāra 7 gadyāṇas are to be spent, for the illuminations during the five *parvas* of the god (*viz.*, Full moon day, New Moon day, Sankramana day, bahuḷa-aṣṭami, and bahuḷa chaturdaśi).....gadyāṇas, for the band of the five musical sounds.....gadyāṇas; for the food offerings and perpetual lamp of Mādāvi 6 gadyāṇas are to be devoted; for the maintenance of temple servants of the god Kaḷasanātha are to be spent 20 gadyāṇas.

The charity was to be maintained perpetually by the mahâjanas of Kaḷasa and *Ēḷumaleyanādar*, the people of the Seven Male-districts. The usual imprecations follow next. The grant concludes with the statement that the charity is to be under the protection of the god Kaḷasanātha.

21

At the same temple of Kaḷasēśvara in the village Kaḷasa, on a slab standing near the previous inscription slabs

Size 3' × 2'

Kaunaḍa language and characters.

ಅದೇ ಕಳಸಗ್ರಾಮದ ಕಳಸನಾಥ ದೇವರ ಗುಡಿಯಲ್ಲಿ ಹಿಂದಿನ ಶಾಸನಗಳ ಪಕ್ಕದಲ್ಲಿ
ನಿಂತಿರುವ ಮತ್ತೊಂದು ಕಲ್ಲಿನ ಮೇಲೆ.

ಪ್ರಮಾಣ 3' × 2'

(ಮುಂಭಾಗ)

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ
2. ಚಾಮರ ಚಾರವೆ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂ
3. ಧರ್ಮಲಸ್ತಂಭಾಯ ಶಂಭವೆ | ಸ್ವಸ್ತಿ ಶ್ರೀಮಜಯಾ
4. ಭೃದಯ ಶಕವರುಷ ೧೩೬೧ನೆಯ ಸಿದ್ಧಾರ್ಥ ಸಂ
5. ತ್ವರದ ಪುಷ್ಯ ಶು ಬುಲ ಶ್ರೀಮನ್ಮಹಾರಾಜಾ
6. ಧಿ ರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರ ಪ್ರತಾಪ ದೇವರಾಜ
7. ಮಹಾರಾಯರು ಸುಖರಾಜ್ಯಂಗೇಯಉತ್ತಿಹ ಕಾಲ
8. ದಲಿ ಕಳಸದ ಶ್ರೀಮತು ಅರಿಯ ಗಂಡರ ದಾವಣಿ
9. ವೀರಪಾಂಡ್ಯ ದೇವರಸ ಒಡೆಯರು ಸುಖರಾಜ್ಯಂಗೇ
10. ಪುತ್ರಿಹಲ್ಲ ಅರಸ ಹೆಗಡೆಯ ಮೊಮ್ಮಗ ದೈರ
11. ಪನು ಶ್ರೀ ಕಳಸನಾಥ ದೇವರಿಗೆ ದಿನಚರಿಯದಲು ನಡ
12. ವ ಹಾಗೆ ಮಾಡಿದ ಅಮೃತ ಪಡಿಗೆ ಅಕ್ಕಿ ಸಿ ೧ ಯ
13. ಸಿದ ಅಕ್ಕಿಗೆ ಆಗಾಮಿ ಮಾಡಿಕೊಟ್ಟ ಸ್ತಳದ ವಿವರ
14. ಬಯರಪ ಹೆಗ್ಗಡೆಯ ತಮ್ಮ ದೈರಪ ಹೆಗ್ಗಡೆ
15. ಗೆ ಸಲುವ ದಾನಮೂಲದ ಕೊಡದಿಯ ? ಹೆ
16. ಗಡೆಯ ಮೂಲ ಗುಂಮನ ಕಾರಗದ ಮೂಟು ಮೂಡೆ
17. ಯನು ಅಟು ಹೊಂನಿಗೆ ಕ್ರಯವಾಗಿ ಕೊಂಡು ಶ್ರೀ ಕಳ
18. ಸನಾಥ ದೇವರಲು ಸಾವಿರ ಗ್ರಾಮ ಮೂವರು ಪ್ರಭುಗ
19. ಳು ಸಿಂಗ ರಿಸ್ತರು ? ಮುಂತಾಗಿ ಮಾಡಿ ಆ[ಗ] ದೆಯನು ಧಾರೆ
20. ಯ ನೆಜಿಸಿಕೊಂಡು ಆಗದೆ ಮೇಲೆ ಯವೊಂದು ಸಿದ ಆ
21. ಗೆ ಕೊಟು ಬಹ ಸಾಗೆ ಮಾಡಿದ ಧತ್ತ ಮೂಡೆ ೧೫ ಯ ಹ
22. ದಿನೈದು ಮೂಡೆ ಧತ್ತವನು ಆಗದೆ ಮೇಲೆ ಪ್ರತಿವರು
23. ಪ ೧೩ ನಡೆಸಿ ಬಹಹಾಗೆ ಕೊಟು ಆ[ಗ] ದೆಯನು ದೈ

24. ರಪ ಹೆಗ್ಗಡೆ ದೇವರಿಗೆ ಉ ಮಾಡಿದನಾಗಿ ಯಥ
 25. ತ್ರಮನು ಕಳಶನಾಥ ಶ್ರೀ ದೇವರಿಗೆ ಕೊಟ್ಟು ಬ
 (ಕಿಂಧಾಗ.)
 26. ಹನಂದು ಬೈರಪ ಹೆ
 27. ಗ್ಗಡೆ ವೊಡಂಬಟ್ಟು ಬರಸಿದ ಶಿರಾ
 28. ಶಾಶನ ಯಥರ್ಮವನು ನಡೆಸಿ ಬಹಾ
 29. ಉರ್ವರೆಯ [ಪ್ರ] ಭುಗಲು [ಬು] ಧಿವಂ [ತ] ರುಯೀಥ [ರ್ಮ]
 30. [ವ] ಆರೊಬರು ಆಳುಪ್ಪಿಕಿಂದವರು ವಾ [ರ]
 31. ಣಾನಿಯಲು ನಾನಿರ ಕವಿರೆಯನು [ಕೊಂ]
 32. ದ ದೋಶ ಸಾವಿರ ಮಂದಿ ಬ್ರಾಹ್ಮರನು ಕೊ [ಂ]
 33. ದ ಫಲದೂ ಹೋಹರು ದಾನಪಾಲ [ನ]
 34. ಯೋರ್ಮಥೈದಾನಾ ತ್ತೈಯೋನು ಪಾಲನಂ
 35. ದಾನಾ ತ್ವರ್ಗ ಮವಾಪ್ಪೋತಿ ಪಾಲನಾದ ಚ್ಯುತಂಪ
 36. ದಂ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This inscription is a record of a gift of land made for the offering of rice for the god Kalasēsvara at Kalasa.

It begins with the usual verse in praise of Śambhu and is issued during the reign of Vira-Pratāpa Dēvarāja-mahārāja viz., Dēvarāja II at Vijayanagar and the rule over Kalasa-Kārkala kingdom of the chief Vira Pāṇdyadēvarasa Oḍeyar possessed of the title arirāja-gaṇḍara-dāvaṇi (a cattle rope for the powerful hostile kings). The date is given as S' 1361 Siddhārthi sam. Pushya śu. 3 Bu. and is equivalent to Wednesday 9th December 1439. This date falls within the reign of Dēvarāja II (1419-1446) and Vira Pāṇdyadēvarasa (C. 1440. See E.C. VI, Mūḍagere 42).

The purport of the grant is that one Bairappa called also Bairapa-heggaḍe, grandson of Arasa-heggaḍe purchased a paddy land of the sowing capacity of 3 *mūḍes* for the price of 6 *hons* and received it with pouring of water in the presence of god Kalasanāthadēvaru and (the chief residents of) the thousand villages and the three *Prabhūs* and the representatives of Śringēri matt. (The word used is *Singaristarū* and the meaning of it is far from certain.) The land was dedicated to the god Kalasanātha and from its produce 15 *mūḍes* of paddy were to be made over to the god in order to provide 1 *side* (of rice) each day for food offerings. Bairapa-heggaḍe agreed to give the said amount of paddy every year to the god and got this stone charter executed to that effect.

The land made over for the above purpose is stated to have belonged to Bairapa-heggaḍe, younger brother of Bairapa-heggaḍe and called the Kāragade of Koḍaḍiyaheggaḍe's (son?) Malaṇa Gumma and acquired by him originally through gift (*dānamūla*). But the meaning of these lines 14-16 containing these details is far from clear.

The usual imprecations, *etc.*, are found at the end of the grant. The word *buddhivantaru* is commonly used in the inscriptions of this area in the sense of the wise men of a village or the advisers of the rulers (See M.A.R. 1932 P. 205.) The phrase *Sāviragrāma Mūvaru-prabhugaḷu* is also found in E. C. VI, Mūdāgere 41, 56, 60, *etc.* The presence of the heads of matts in connection with charities is also found in inscriptions (E.C. VI, Mūdāgere, 62 *etc.*).

22

At the same temple of Kaḷasanāthēśvara at Kaḷasa, labels above the figures of devotees inscribed in front of the entrance of the main shrine

Kannada language and characters.

ಅದೇ ಕಳಸನಾಥೇಶ್ವರ ದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಚೌಕಟ್ಟಿನ ಮುಂದೆ ಇರುವ ಛತ್ತರ ವಿಗ್ರಹಗಳ ತಲೆಯಮೇಲ್ಗಡೆ ಕೆತ್ತಿರುವುದು.

ಯಕೇರಿ ಕಂಡನ ಅಳಯ ಕರಿಯನ ನಮಸ್ಕಾರ.

ಬೆಗೂರ ಗೊಲ್ಲಬಾವೈಯಾ ನಮಸ್ಕಾರ.

ಗಲಗೆ ದೋವಿಲಿಂಗೈಯನ ನಮಸ್ಕಾರ.

Note.

The names of certain devotees who made obeisance to the god Kaḷasēśvara and had their names inscribed within the temple precincts dedicated to the said god are found here: Kariya, son-in-law of Ikēri Keñcha: Golla Bāvaiya of Bēgūr: Bōvi Lingaiya of Galige.

The characters belong to the end of the 18th or the beginning of the 19th century.

23

In the enclosure of the same temple of Kaḷasanātha at Kaḷasa, on the metal covering of the garuḍagamba facing the main shrine

Kannada language and characters.

ಅದೇ ಕಳಸದ ಕಳಸನಾಥೇಶ್ವರ ದೇವಾಲಯದ
ಗರುಡ ಗಂಬದ ತಾಮ್ರದ ತಗದಿನಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

ಶ್ರೀ

1. ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೮೨೦ನೆಯ ಹೇವಿಳಂದಿ ನಾಮನಂವತ್ತರದ ಜ್ಯೇಷ್ಠ
2. ಬಳ ಮಂಗಳ ವಾರಕ್ಕೆ ಸರಿಯಾದ 1897ನೆಯ ಯಯ್ಯುವಿ ಯಪ್ರಲು ತಾ
3. ರಿಕು ೨೦ರಲ್ಲೂ ಮೈಸೂರು ಶ್ರೀಮನ್ಮಹಾರಾಜಾರಾಜಾ ಸಾಹೇಬ್ ಬಾಹದೂರದ
4. ಶ್ರೀ ಚಾಮರಾಜೇಂದ್ರ, ವಡೆಯರ ಕುಮಾರ್ಯ ಕೃಷ್ಣರಾಜ ವಡೆಯರ
5. ವರ್ಮ ದಯಮಾಡಿ ಮಂಜೂರು ಮಾಡಿರುವ ಕಳಶದ ಶ್ರೀ ಕಲಶೇ
6. ಶ್ವರ ನ್ಯಾಮೀಯ ವರಾ ದೇವಸ್ಥಾನದ ಧ್ವಜಸ್ತಂಭದ ಪ್ರತಿಷ್ಠೆಯಂ
7. ನು ಯೇದಿವ್ವ ಅಗ್ನಿ ಧಾರಕನಾದ ಸ್ತಳದ ಶ್ಯಾನದೊಗನೊ ||
8. ನೀಲಪೈಯನನರ ಮಗ ಮಂಜಪೈಯನೂ ಯಾಜಮಾನ್ಯ ಧಾ
9. ವವಂನು ವಕಿರಿ ಕೊಂಡು ಮೈದೀಕವಾದ ಪ್ರತಿಷ್ಠೆ ತಾಂತ್ರಿಕತನವಂನು
10. ರುದ್ರಪಾದದ ಪುಟ್ಟರಾಮ ಜೋಯ್ಸರ ಮಗ ರಾಮಜೋಯ್ಸನು ಕೂಡಿ

11. ಯದಿವ್ವ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿರುತ್ತಾರೆ. ವಟುವು ಅಡಿ ೪೭
12. ಯಂಚು ೭ ಬುಡದಲಿ ಸಮಚವುಕಾ ಅಡಿ ೧ ಯಂಚು ೧
13. ತುದಿಯಂಚು ೯ ಯದಕ್ಕೆ ವಟುವು ಕೋಲು ೧೭ ಅಂಗು
14. ರಾ ೨೧ ಬುಡದ ಸಮಚಾಕಾ ಅಂಗುರಾ ೧೦ ತುದ ಅಂಗ
15. ೮ ೭ ಯರಿತ್ತಿಯಥೆ ಯಸ್ತಿ ೧೮೬೭ನೇ

Note.

This records the setting up of the flag-staff of the above temple of Kalasēsvara at Kalāśa by the village accountant of Kalāśa named Manjapaiya, son of Nilapaiya with the help of Rāmajōyisa, son of Puṭṭarāmajōyisa, of the village Rudrapāda on Tuesday, 4th lunar day of the dark half of Jyēshṭha in Ś 1820 Hēvilambi corresponding to 20th April 1897, the work having been sanctioned graciously by the Mahārāja Raja Sāheb Bahadur Kṛṣṇarāja Vaḍeyar, son of Śrī Chāmarājēndra Vaḍeyar, king of Mysore. The measurements of the flag-staff are next given: 46 feet and 7 inches, total length: 1 foot and 1 inch square at the bottom: 9 inches square at the top: or 17 *kol* (sticks of certain length) and 21 *angulas* long, 10 *angulas* square below and 7 *angulas* at the top.

24

ŚRINGĒRI JĀGĪR.

At the village Śringēri, in the hobli of Śringēri, on a slab lying in the mukhamanṭapa of the Pārśvanātha-basti.

Size 2' × 1'-6"

Kannada language and characters.

ಶೃಂಗೇರಿ ತಾಲ್ಲೂಕು ಶೃಂಗೇರಿ ಹೋಬಳಿ ಕನಕದಾ ಗ್ರಾಮದ ಪಾರ್ಶ್ವನಾಥ ಬಸ್ತಿಯ ಮುಖಮಂಟಪದಲ್ಲಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 2' × 1'-6"

1. ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ಯಾದ್ಯಾದಾ ಮೋಹರಾಂ
2. ಧನಂ ಜೀಯಾತ್ಯೈಶೋಕ್ಯ ನಾಥಸ್ಯ ಸಾಸನಂ ಜಿನ ಸಾಸನಂ
3. ಸ್ವಸ್ತಿ ಶ್ರೀ[ಮ]ತು ಶಕವರುಷಂಗಲು ೧೦೭೧ನೆ ಪ್ರಮೋದೊ
4. ತ ಸಂವತ್ಸರದ ವಯಸಾಖ ಮಾಸದ ಶುದ್ಧ ಸಪ್ತಮಿ
5. ಸ ದಂದು ಶ್ರೀ ಕಾಣೂಗ್ಗಣ ಮೂಲಸಂಕು
6. ಪುನರಕಗಚ್ಚದ ಹರಿಯ
7. ಮಂಗಲ

Note.

This inscription is very faintly carved, and the letters are not easily legible. It begins with the usual stanza in praise of the Jina-śāsana and gives the date Ś

1071 Pramôdûta sam. Vaiśākha śu. 7 which corresponds to 5th April 1150. The name of the class or sect of the Jainas to which the donor belonged is next given as Kāṇûr-gaṇa, Mûla-sangha and Pustaka-gachehha. Nothing more can be made out of the rest except the letters Hariya . . . and Mangala.

The inscription together with the existence of the Jaina basti in Śringēri shows that though the place is to-day the citadel of the Brahman orthodoxy as represented by the Śankarāchārya Matt at Śringēri, Jainism had considerable influence there in the first half of the 12th century.

25

In the Matt at Śringēri, copy of an inscription of Harihara II
dated Ś 1316 found in a Kaṭita

Kannada language and characters.

ಶೃಂಗೇರಿಯ ಮಠದಲ್ಲಿರುವ ಕಡಿತಗಳಲ್ಲಿ ಸಿಕ್ಕಿದ ಶಕ ೧೩೧೬ನೆಯ ವರ್ಷದ
ಕೈಲಗರೆ ಗ್ರಾಮದ ಸಾಧನ ಪ್ರತಿ.

ದಿಳುಕಾರದ ಪೈಕಿ ಕೈಲಗರೆ ಗ್ರಾಮದ ಸಾಧನಪ್ರತಿ ಶ್ರೀ ಗಣಾಧಿ ಪತಯೇನಮಃ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂದಿ ಚಂದ್ರ ಚಾಮರ
ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಧವೆ ಜರುತ್ಯನಾದಿಸಿದನೋ ಶ್ರೀಮಾನ್ ಸ್ವಚ್ಛಂದ ಸೂಕರಾ ಯ
ಸ್ಯದ್ವಂಷ್ಟ ಮೃಣಾಲೇನ ದದ್ರೇಯಾತವ ಪಂಕಜೆ | ವಿಧ್ಯಾತಿರ್ಥೇಶಪಾದಾಬ್ಜ ಪೂಜನಾದ ಬುಕ್ಕಧೂಪತೇಃ ಅನೀದ್ವರಿಹರೋ
ರಾಜಾ ಕ್ಷೀರಾದ್ವೇರಿವ ಚಂದ್ರಮಾ | ಸ್ತುತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಬರಶುಕ ೧೩೧೬ನೆ ವರ್ತಮಾನಕ್ಕೆ ನಲುವ ಧಾವ
ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಶು ೧೦ ಯುಗುರುವಾರದಲ್ಲು ಶ್ರೀ ಮದ್ರಾಚಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ವೈದಿಕ ಮಾರ್ಗ ಪ್ರತಿಷ್ಠಾ
ಸಕ ವೀರ ಪ್ರತಾಪ ಹರಿಹರ ಮಹಾರಾಯರು ಧಾರದ್ವಾಜ ಗೋತ್ರದ ನಾರಾಯಣ ವಾಟಪೇಯಯಾಜಿಗಳಿಗೆ ನರಹರಿ ಸೋಮ
ಯಾಜಿಗಳಿಗೂ ವಾಸಿಷ್ಠ ಗೋತ್ರದ ಪಾಂಡುರಂಗ ದೀಕ್ಷಿತರಿಗೆ ಸಹ ಕೊಟ್ಟ ದಾನ ಶಾಸನದ ಕ್ರಮ ವೆಂಕೆಂದರೆ ಶ್ರೀಮತ್ಪರಮ
ಹೆಸ ಪರಿ ಪಾಟ ಕಾಚಾರ್ಯವರ್ಮ ಪದ ವಾಕ್ಯ ಪ್ರಮಾಣ ಪಾರಾವಾರ ಪಾರೀಣ ಯಮನಿಯ ಮಾಧ್ಯಷ್ಟಾಂಗ ಯೋಗನಿರತ
ರಾದ ಶ್ರೀ ವಿದ್ಯಾರಣ್ಯ ಶ್ರೀ ಪಾದಗಳ ಸನ್ನಿಧಿಯಲ್ಲು ನಮ್ಮ ಹೆಸರಲು ಚತುರ್ವೇದ ಧಾಪ್ಯಗಳ ಪ್ರವರ್ತಿಸುವ ಸಂಬಂಧ ಧಾರದ್ವಾಜ
ಗೋತ್ರದ ನಾರಾಯಣ ವಾಟಪೇಯ ಯಾಜಿಗಳಿಗೆ ಗ ೬೯ ಧಾರದ್ವಾಜ ಗೋತ್ರದ ನರಸುಂಹ ಸೋಮಯಾಜಿಗಳಿಗೆ ಗ ೫೯
ಹರಿ ವಾಟಪ್ಪ ಗೋತ್ರದ ಪಾಂಡುರಂಗ ದೀಕ್ಷಿತರಿಗೆ ಗ ೫೯ ಹರಿ ಅಂತು ಜಿ ೩೩ ಗ ೧೦೭ ೨ ಬಾರಕೂರು ರಾಜ್ಯದ
ನಾಲ್ಕುತ್ತು ನಾಡವಳಗಣ ನಾಯಕರಪಾಲಗೆ ೧೮ ಛತ್ರವ ಇಕ್ಕೆ ೩೨೦ರ ಕಾಟಿ ಗ ೧೦೦ ಗಡಿಯ ಕೇರಿ ೧೦ ಮಟ್ಟು ೭೯೫ಕ್ಕೆ
ಕಾಟಿ ಗ ೨೬೫ ಮೆರ್ದಾಯದಿಂದ ಕಾಟಿ ಗ ೩ ಅಂತು ಕಾಟಿ ಗ ೪೭೮ಕೆ ಈ ಹರಮಯರಡನ್ನು ಶ್ರೀ ವಿದ್ಯಾರಣ್ಯ ಪುರ ಆಗ್ರ
ಹಾರದಿಂದ ೪೦೦ ಆಗ್ರಹಾರ ಮಾಡ್ತಿ ಆ ಹರವರಿ ಗ್ರಾಮಕ್ಕೆ ಚತುಃ ಶಿಮಾವಿವರ ಮೂಡಲು ಕೊಡ್ನ ಪಾಲಲ್ ಕೋಟೇಶ್ವರ ದೇವರ
ದೇವಸ್ಥದಿಂದ ಪಡಪ್ಪಲು ಮೂರು ಮಂದರ ಅಗಲಿನಿಂದ ಮೂಡಲ್ಪು ತೆಂಕಲ್ಲುವಯಕಾರತ್ನರ ಚತುಮಗುತ್ತಿಯವರಂ ಬಡಗಲ್ಲು ಹರಿವ
ಹೊಳೆಯಿಂದಂಕೆಂಕಲ್ಲು ಯಂತೀ ಚತುಃ ಶೀಮೆ ವಳಗುಳ್ಳ ಸಿಧಿ ಜಲಪಾಪಾಣ ಅಕ್ಷಣಿಅಗಾಮಿನಿದ್ವ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪ ಭೋಗ
ತೇಜಸ್ವಾಂಮೃವನ್ನು ಚಿನ ಸಹವಾಗಿ ಪಂಪಾ ಕ್ಷೇತ್ರದ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ ದೇವರ ಸನ್ನಿಧಿಯಲ್ಲಿ ಸಹಿರಣ್ಣೋದಕ ದಾನ ಧಾರಾ
ಪೂರ್ವಕವಾಗಿ ಸರ್ವಾನು ಗ್ನವಾಗಿ ಆ ಚಂದ್ರಾರ್ಕ್ಸನ್ತಾಯಗಳಾಗಿ ಯೇಮೂವರು ವಿದ್ವಾಂಸರಿಗೆ ಕೊಟ್ಟವಾಗಿ ಈ
ಹರವರಿ ಕ್ಷೇತ್ರ ಐದು ಬಹ ನಾಲ್ಕು ಜಂನ ಕಂಚುಕಾರ್ತಿ ಅಮ್ಮನವರ ಆರು ಬಾಳು ಹೊಯೆಂದು ಕಟುಪಡಿದ ಮೂರೆ ಕಂಛ
ಅನಾದಿಯಾಗಿ ನಡದು ಬಹ ಕಟು ಕೆರೆ ದಾರಿ ಮಾನು ಮರಡುವರು ಯೇನುಪುಳ್ಳದ್ದನ್ನು ಸ್ವಾಮ್ಯವನ್ನು ಗಂಡಿಗೆ ಮೂಲ
ಹೆಣ್ಣಿಗೆ ಕಂನಾ ದಾನವಾಗಿ ಸುಖದಿಂ ಭೋಗಿಸುವಂತಾಗಿ ನಾರಾಯಣ ವಾಟಪೇಯ ಯಾಜಿಗಳು ನರಹರಿ ಸೋಮಯಾಜಿಗ
ಳಿಗೂ ಪಾಂಡುರಂಗ ದೀಕ್ಷಿತರಿಗೆ ಬರೆಕೊಟ್ಟ ತಾಮ್ರ ಶಾಸನ ಸ್ತದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತ ವನುಂಧರಾಪ್ತವರು
ಶಸಹಸ್ರಾಣಿ ಎಂಬ ಗ್ರಂಥ ಬರೆದು ಹೇಳಿದ ಪ್ರಕಾರ ಹರಿಹರ ಮಹಾರಾಜನು ಹಸ್ತ ಸಾಕ್ಷರಾನು ಯೆಂದು ಬರೆದ ತಾಮ್ರಶಾಸ
ನದ ಪ್ರತಿ.

Note.

(Kailigere grant.)

This and the succeeding numbers were found written in *kaḍita* books, palm-leaf manuscripts or paper manuscripts. They all purport to be copies of inscriptions on stone or copper. The writing in these is about 100 or 150 years old and it is difficult to say at present on what originals they were based and how far the originals themselves were genuine and reliable. However, as they refer to known kings and the dates given for the kings correspond to those found from other records the present copies of inscriptions are published here especially as it is very probable that the Matt authorities caused them to be copied from records then existing in the Matt.

The Śringēri Matt has several *kaḍita* books. A *kaḍita* is composed of cloth covered with a composition of charcoal and gum and written on with a piece of pot-stone.

The present record registers the grant of some lands under the orders of Harihara II, king of Vijayanagar to certain Brahmans named Nārāyaṇa-vāḷapēyi, Narahari-Sōmayāji and Pāṇḍuraṅgadikshita in the presence of Vidyāranya-śrīpāda. The object of the grant has been stated to be to reward the above Brahmans for having brought out commentaries on the four Vedas in the name of the king. (*namma hesaralu chaturvēdabhāshyagaḷa pravartisuva sambandha*). The word *pravartisuva* means to set in motion or action, to carry on, to perform as a business, etc. (see P. 1046, Kittel's Kannada-English Dictionary). It is difficult to determine what part the three scholars named above took in the composition of the commentaries on the four Vedas attributed to Sāyaṇāchārya. Whether they helped him in interpreting certain difficult passages of the Vedas or whether they helped him in procuring certain manuscripts or previous commentaries on the Vedas or whether they actually edited certain parts of the commentaries, it is not easy to say now. No part of the present commentaries in the name of Sāyaṇa gives the names of the three scholars above as authors or collaborators, nor does Sāyaṇa anywhere acknowledge their help.

The inscription after the usual salutation to Gaṇeśa and Boar, characteristic of early Vijayanagar records, has a stanza praising king Harihara (II) as a moon to the milky ocean Bukka-bhūpati. The latter is described as the worshipper of the lotus feet of Vidyātīrthēśa. That Bukka was greatly influenced by the sage Vidyātīrtha, who was the head of the Śringēri Matt and the guru of Bhāratīrtha, Mādhava and Sāyaṇa is attested by several inscriptions (E.C.IV, Yedatore, 46; E.C.V. Chennarayapatna 256, etc.) Vidyātīrtha is spoken of as the god Mahēśvara in a verse in his praise occurring at the commencement of several parts of Sāyaṇa's Vedic commentaries.

This verse and the names of the three scholars named above also occur in another inscription called the Inam Office copper plate grant of Śringeri, dated S' 1308 (M. A. R. 1908, P. 14). There also they are spoken of as the *pravartakas* of the commentary on the four Vedas and patronised by Harihara II for their work in the presence of Vidyāraṇya.

Harihara II is praised in our present record not only as rājādhirāja and rājaparamēśvara but also as vaidikamārga-pratishṭhāpaka, establisher of the path of the Vedas, as by this time, the commentaries on the Vedas by Sāyaṇāchārya were completed under the king's patronage.

Of the donees, Nārāyaṇa-vājapēyayāji is also referred to in an inscription (Śringeri 23) as having been granted the village Agasanahalli. Nārāyaṇa Vājapēyayāji and Naraharidīkshita of Bhāradvāja-gōtra are said to have received some vṛttis of land under the orders of Harihara II in a copper plate grant, dated Ś 1300 (E.C.V. Chennarayapatna 256)—along with Śrīmān Sāyaṇāchārya. It is also stated in M.A.R. 1916, P. 58, that the descendants of the three scholars received special honours at the Śringēri Maṭha and were the owners of the first, second and third houses at Śringēri town.

The grant of land to the three scholars is stated to have been made in the presence of Vidyāraṇya-śrīpada in the name of the king. The epithets applied to Vidyāraṇya are paramahansa-parivrājāchārya, pada-vākya-pramuṇa-pārāvāra-pārīṇa, yama-niyamādyashṭāṅga-yōga-nirata and nothing is said of his political work. The date of the grant is given as Ś 1316, Bhāva sam. Phāl. śu. 10 Gu. Ś 1316, is Bhāva and Phāl. śu. 10. of this year coincides with Monday 1st March 1395 A.D. and not with Thursday as stated in the grant. Moreover the date 1395 is too late for Vidyāraṇya who died in 1386 A. D. according to the Śringēri Maṭh copper śāsana (M.A.R. 1933, P. 144). It is difficult to surmise whether the date is wrongly copied in the *kaḍita* from the original copper plate or whether the original itself is of doubtful authenticity.

Regarding the lands granted to the donees there is some confusion in the wording of the grant as found in the *kaḍita*. Two haravaris (or areas of land) of the annual revenue of 478 kâṭi gadyāṇas seem to have been granted to the scholars. Of these the direct income of the lands of Nārāyaṇa-vājapēyayāji was 69 gadyāṇas every year, Naraharidīkshita got 59 gadyāṇas and one haṇa from land and Paṇḍu-rangadīkshita 59 gadyāṇas and one haṇa altogether 187 gadyāṇas and two haṇas. In addition some income seems to have been realised from the paddy produced by the *nāyakas* of the Forty nāḍs bringing 265 gadyāṇas and mēl-āya (extra income). The agraḥāra newly created for these scholars was adjacent to, and a continuation of, Vidyāraṇyapura. The boundaries of the lands are given thus: to the east of the lands of Kōṭēśvara-dēvaru in Kornapālu, to the east of Mārumandara-agalu (ditch around a fort), north up to Chachamagutti

belonging to Vayikâratâtûr, and south of the flowing river (Tungâ). All the rights of property in these lands together with wells, tanks, roads and trees were to be enjoyed by the donees. The property was to descend from father to son or daughter at her marriage. To this effect a copper plate with the signature of the king was granted to the donees in the presence of the god Virûpâksha and with pouring of water and gift of gold.

The usual imprecation against the violators of the grant is found at the end.

The name of the agrahâra newly created is not given but it is apparently the same as the present Kailigere as that name occurs at the commencement of the grant.

There are several errors in the orthography of both this and the succeeding copies of grants which sometimes make the meaning very difficult to follow.

26

Copy of the Vinâyakadêvar grant of Harihara II, dated Ś1325 written in a palm-leaf book in the same Srîngêri Matt.

Kannada language and characters.

ಅದೇ ಶೃಂಗೇರಿ ಮಠದಲ್ಲಿ ತಾಳೆಯಗರಿಯ ಪುಸ್ತಕದಲ್ಲಿ ಬರೆದಿರುವ ಹರಿಹರರಾಯನ ವಿನಾಯಕ
ದೇವರ ಶಾಸನ ಪ್ರತಿ.

ವಿನಾಯಕ ದೇವರ ಶಾಸನಪ್ರತಿ ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯದ್ವಯ ಶಕ ವ ೧೩೨೫ನೆಯ ಚಿತ್ರ
ಭಾನು ಸಂ|| ಮುಕ್ತಾಬ ಬ ೧ ಮಂಗಳವಾರದಲ್ಲೂ ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಡಾರ್ಯರು ಮಪ್ಪ | ಶ್ರೀ ನರಸಿಂಹ
ಧಾರತಿ ಪೊಡೆರು ಸಿಂಗೇರಿಯಲ್ಲಿ ಸುಬಯೋಗಸಾಂಬ್ರಾಜ್ಯ ಮಾಡಿದ ಕಾಲದಲ್ಲಿ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ವೀರ
ಪ್ರತಾಪ ಹರಿಹರ ಮಹಾರಾಯರು ವಿದ್ಯಾನಗರದಲ್ಲಿ ಸಾಂಬ್ರಾಜ್ಯವ ಮಾಡುವ ಕಾಲದಲ್ಲಿ ಹೆದನೆಮಾಡಹೆಗ್ಗಡೆ ಚಿಕದೊಂಮಣನ
ಅಳಿಯ ಮಾದಂಜ ಚಿಕ ದೊಂಮಣಗಡೆ ಅವನ ತಮ್ಮ ತಮ್ಮಣ್ಣನ ಅಳಿಯ ದೊಂಮದೇವ ಚಿಕ ದೊಂಮ ಶಿವ ಯಂತಿವರೊಳ
ಗಾಗಿ ತಂಮೊಳೇಕಸ್ತವಾಗಿ ನಾಗ ಧಂದಾರಿ ಅಳಿಯ ತೊರ್ವಗಾರುವಗೆ ಕೊಟ್ಟ ಶಿರಾಶಾಸನದ ಕ್ರಮವೆಂತಂದರೆ ನಂಮ ಅನು
ಪತ್ಯಾ ನಿಮಿತ್ತವಾಗಿ ನಂಮ ದಾನ ಮೂಲಕ್ಕೆ ಸಲುವ ಭೂಮಿ ಸಿಂದೆಗೆರಿ ಪೊಳಗೆ ಮಾಡ ಹೆಗಡೆಯ ಬಗೆ ಕಾರ ಗದೆ ಸೋಮನ
ಹಾಳಿ ಬ ೧||೦ ಚಿಕ ದೊಂಮಣಗಡೆ ಬಗೆಯದು ಬ|| ಉಭಯಂಬಕ್ಕೆ ಬೀಜವರಿ ಬ ೪ ಅಕ್ಷರದಲು ನಾಲ್ಕು ಸಲಗೆ ಭೂಮಿಗೆ
ತತ್ಕಾರೋಚಿತ ಮಧ್ಯಸ್ತಪರಿಕಲ್ಪಿತವಹ ಕ್ರಯದ್ರವ್ಯಗೆ ೧೧ ಅಕ್ಷರದಲೂ ಹನ್ನೊಂದು ಪರಹನ ಸ್ಥಳಿಸಿಕೊಂಡು ತೊರ್ವಗಾಳು ವಗೆ
ಪುರಗಡೆನು ಕ್ರಯದಾನವಾಗಿ ಕೊಟಿವಾಗಿ ಸಿಂಗೇರಿಯ ವಿಷ್ಣುಧಟ್ಟರವರಿಗೆ ಅಮೃತಪಡಿಯ ನಡೆಸರೋಸ್ಕರವಾಗಿ ಕಲ್ಪದೇವ
ಅಧಿಕಾರಿಗಳ ಮಕಳು ವಿದ್ಯಾನಾಥ ಅಧಿಕಾರಿಗಳಿಗೆ ಅಡ್ಡತೋಟದ ಪೊತ್ತಿನ ಕರಾಸ್ಥಿತಿಯನ ಕಯ್ಯ ಮೂಲಗುತ್ತಗೆಯ ಮಾಡಿ
ಕೊಂಡ ಕ್ರಮ ಮುಂನ ಆ ಭೂಮಿಗೆ ಸಲುವಗಿದ್ದೆ ಬ ೧೬ ವೆನ್ನು ಸರ್ವ ದಾಧಾಪರಿಹಾರಪೊನ್ನರಕಟ್ಟಿಕೊಂಡುದು ಬ|| ೪ ಉಭಯಂ
ಬ ೨೦ ಅಕ್ಷರದಲೂ ಯಪ್ಪತ್ತು ಸಲಗೆ ಭತ್ತವನು ವಿಗ್ನೇಶ್ವರ ದೇವರಿಗೆ ಕೊಟ್ಟು ಬರುತ ಬಾಹರು ಆ ಭೂಮಿಯ ವಿದ್ಯಾನಾಥದೇವ
ಅಧಿಕಾರಿಗಳು ಕೆರೆ ತೋಟವನ್ನು ಮಾಡಿಕೊಂಡು ಆ ಭೂಮಿಯ ಚತುಸ್ತೀರಮೆಯೊಳಗುಳ್ಳ ಅಪ್ಪ ಭೋಗತ್ತೇಜಸ್ವಾಮ್ಯನಹವಾಗಿ ಆ
ಚಂದ್ರಾರ್ಕಸ್ವಾಯಿಯಾಗಿ ಯೇ ಭರ್ತುವನ್ನು ವಿಗ್ನೇಶ್ವರ ದೇವರಿಗೆ ನಗಸುತ್ತಾ ಆ ತೋಟವನ್ನು ಸುಬದಿಂ ಭೋಗಿಸಿ ಬಂದಿರಿ
ಅಂದು ತೋಟ ಮೂಲಗುತ್ತಿಗೆ ಶಿರಾಶಾಸನದ ವಿತ್ತಿ ಯೇ ಯಪ್ಪತ್ತು ಬಂಡುಗ ಭತ್ತವನ್ನು ಕೂಗಳಿತ್ತಿಪೊಳಗೆ ಲಂಗಕ್ಕೆ ಕೊಳ
ಗದಲ್ಲಿ ಕೊಡಿಸದಿದ್ದರೆ ಆ ತೋಟವನ್ನು ವಿನಾಯಕ ದೇವರಿಗೆ ಪಲಸಕುಟ್ಟು
ಹೆದನೆಮಾಡಹೆಗ್ಗಡೆ ಅಳಿಯ ಮಾದಂಜ ಸಹ ತಂಮದಾನ ಮೂಲಕಸಲುವ ಸಿಂಧ್ಯೆಗೆರಿ ಕೆಳಗೆ ಯಡಿಸಿನ ಹಾಳಿವಾಳಿಗ ಬ ೨ಕ್ಕೆ ಮಧ್ಯ

ಸ್ತಪನಕೃತಗ ೩ ಅಕ್ಷರದೂ ಮೂರು ವರಹವನ್ನು ಸ್ಥಾಪಿಸಿರಲು ಆ ತೋರ್ವಗಾರುವನು ತನ್ನ ದರ್ಮವಾಗಿ ವಿಸ್ತೃತರ
ದೇವರಿಗೆ ಆಮೃತ ಪಡಿಗೆ ಕೊಟ್ಟವಾಗಿ ನಿಗ್ಧಿಯಲ್ಲೂ ವಿವ್ಯಾಸಾಧದೇವ ಅಧಿಕಾರಿಗಳು ನಡೆಸಿ ಬಹು ಬ್ರಹ್ಮ ಯಡಿಸಿನ ಹಾಳ
ಬಂ ಶಕ್ತಿ ಗಡಿ ಬಳಿ ಉದಯಂ ೨೪ ? ಸಾಕ್ಷಿಗಳು ಹೊನ್ನೆರಚ್ಚಿಣ ಹೆಗಡೆ ಬುವಹೆಗಡೆ ಅನ್ನೂರ ಚಿನ್ನ ಹೆಗಡೆ ಹರಿವರಿ ಬರೊ

ದೇವರಪ (ಸೇ) ನಡೋವನ ಬರಹ

Note.

This is also found written in a palm leaf book in the Śringēri Matt and purports to be a copy of an inscription, the original of which is, however, not forthcoming.

It records the sale of some land from the income of which the service of food offerings to the god Vighnēśvara was to be conducted. The sale is said to have taken place on Tuesday the 1st lunar day of the dark half of Vaiśākha in S' 1325 Chitrabhānu and corresponds to Tuesday 18th April 1402 (taking Ś 1325 as the current year in the Śaka era) during the reign of Hariharamahārāya (Harihara II 1377-1404) at Vidyānagara and the pontificate of the guru Narasimhabhārati at Śringēri. Nothing is stated about the exact location of the Vighnēśvara shrine referred to. It seems to be the same as the god Vighnēśvara at Śringēri in the Mallikārjuna temple (See E. C. VI, Śringeri 21 of Ś 1446).

The record states that certain persons named Mādaheggade of Hedase, Mādanna, son-in-law of Chikka Bommaṇa, Chikka Bommaṇagaḍe, his younger brother Tammaṇa's son-in-law Bommaḍēva, Chikka Bomma, and Śiva sold away to one Torvagāluva, son-in-law of Nāgabhaṇḍāri, for value received, *viz.*, 11 vārahas, two plots of wet land, one of which was named Somanahāli and had the sowing capacity of 1½ khaṇḍugas and belonged to Mādaheggade and the other plot was of the sowing capacity of half khaṇḍuga and belonged to Chikka Bommaṇagaḍe, all together wet lands of the sowing capacity of two khaṇḍugas situated in Sindegeri. This land is stated to have been given away by the said Torvagāluva as a gift to Vidyānātha-adhikāri, son of Kalli-dēva-adhikāri that he might make over annually 20 khaṇḍugas of paddy to Viṣṇubhaṭṭa of Śringēri for services to the god Vighnēśvara. The said Vidyānātha-adhikāri is said to have let out the wet land for cultivation to one Kalānvitayya on condition that he supplied the above paddy every year as rent and to have converted part of the lands into a garden and enjoyed the produce thereof. It was also stipulated that in case Vidyānātha-adhikāri failed to supply some paddy to the linga in Kūḷilitti he must make over the whole garden with its produce to the god Vināyaka. The meaning of this is not clear.

An additional plot of land of the sowing capacity of two khaṇḍugas called Yidikinahāli below the Sindhegeri tank is also stated to have been sold to the said Torva-gāluva by Māda-heggade of Hedase and his son-in-law Mādanna from their *dāna-mūla* lands (lands acquired originally by gift). This was also made over by him to Vidyānātha-adhikāri for supplying four khaṇḍugas of paddy (in addition to

the 20 khaṇḍugas previously agreed upon) for the food offerings to the god Vighnêśvara.

The witnesses to this grant are:—Honnaḷe Jīṇa-heggade, Buva-heggade Chinna-heggade of Annūr, etc.

The writer of the grant is named sēnabōva (village accountant) Dēvarapa.

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Copy of the Andavalli grant of Dēvarāya of Vijayanagar, dated Ś 1352 found in a kaṭita book in the Śringēri Matt.

Kannada language and characters.

ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದ ಕಡಿತದಲ್ಲಿರುವ ದೇವರಾಯನ ಅಂದವಳಿಗ್ರಾಮದ ಶಾಸನದ ನಕಲು.

ಅಂದವಳಿ ಸಾಧನವೃತ್ತಿ.

ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂದ್ರ ಚಾಮರಡಾರವೆ! ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ! ಹರೇ
ಕ್ಷೇರಾ ವರಾಹನೃದಂಷ್ಟಾದಂಡ ಸ್ವಪಾತುಮಃ ಹೇಮಾದಿ ಕುಲಶಾ ಯತ್ರ ಧಾತ್ರೀಚೈತ್ರ ಶ್ರಿಯಂದಧಾ|| ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯು
ದಯ ಶಾಲವಾಹನಕ ವರ್ಷ ೧೩೫೨ನೆಯ ಸೌಮ್ಯ ಸಂವತ್ಸರಂ ಮಾಘ ಬ ೧೪ಲು ಶ್ರೀಮನ್ನಹಾರಾಜಾಧಿರಾಜ ರಾಜ ಪರಮೇ
ಶ್ವರ ಶ್ರೀ ವಿಠಲ ಪ್ರತಾಪ ದೇವರಾಯ ಮಹಾರಾಯರು ವಿಜಯನಗರಿಯ ನೆರೆ ವೀಡಿನೊಳು ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂದ ಸಮಸ್ತ
ರಾಜ್ಯಗಳನ್ನು ಸಧರ್ಮದಲ್ಲ ಪೃತಿಪಾಲಿಸ್ತಂ ಇದ್ದಲ್ಲಿ ತತ್ಪಾದ ಪದ್ವೋಪ ಜೀವಿಗಳು ಮಪ್ಪ ಅರಸಪ್ಪ ವೊಡೆಯರ ಕುಮಾರ
ಹಂಪೆಯರಾಯರು ಗೋವಿಗುತ್ತಿಯ ರಾಜ್ಯವನಾಳುತ್ತಂ ಯದ್ದಲ್ಲಿ ದೇವರಾಯ ಮಹಾರಾಯ ವೊಡೆಯರು ಸೌಮ್ಯಸಂವತ್ಸರ
ಮಾಘ ಬ ೧೩ ಪುಣ್ಯಕಾಲದಲ್ಲ ಹಂಪೆಯ ಕಲ್ಲು ಮಠದಲ್ಲ ಯಹ ವಿಶ್ವೇಶ್ವರಾರಾಜ್ಯ ಶ್ರೀ ಪಾದಂಗಳಿಗೂ ಅವರ ಮಠದಲ್ಲ ಯಹ
ವಿದ್ಯಾಶಂಕರ ದೇವರ ಅಮೃತಪದವಿಂದಾದಿಪ್ರಿಯತಿಗಳ ಭಿಕ್ಷಾಸ್ವಾಸ್ತಿಗೂ ಕೊಟ್ಟು ಧಾರೆನೆರೆದು ತಾಂಮ್ರ ಶಾಸನವನ್ನು ಕೊಟ್ಟ
ದು ಚಂದ್ರ ಗುತ್ತಿಯ ವೇಂಕಟೇ ಸ್ಥಾಪ ಚನಮಹಳಯನಾಡವಳಿಗಣ ಅಂದವಳಿಯ ಗ್ರಾಮವನು ವಿಶ್ವೇಶ್ವರಾರಾಜ್ಯ ಪುರವಾಗಿ
ಧಾರೆಯನೆರೆದು ಕೊಟ್ಟು ನಂನನು ಕರೆಸಿ ಅಂದವಳಿಯ ಗ್ರಾಮವನು ಕುಳವ ಕಡಿದು ನಾಡಿಗೆ ಉತ್ತಾರಕೊಟ್ಟು ಗೋವಗುತ್ತಿಯ
ಕರಣೀಕರವಹಿಗೆ ಬರೆಸಿ ದಾನಮೂಲಗಳನ್ನು ತೆಗೆದು ಅವನ್ನು ವಿಶ್ವೇಶ್ವರಾರಾಜ್ಯ ಶ್ರೀ ಪಾದಂಗಳಿಗೆ ಕೊಟ್ಟೆಯಂದು ಸಂಮುಖದಲ್ಲ
ನಿಬಂಧದ ನಿರೂಪವನ್ನು ಚಿತ್ರೆ ಸಿದ್ಧಿಲ್ಲ ಆ ನಿರೂಪದಿಂದ ನಾಳು ಆ ವಿಶ್ವೇಶ್ವರಾರಾಜ್ಯ ಶ್ರೀ ಪಾದಂಗಳಿಗೆ ಕೊಟ್ಟ ದಾನಪತ್ರದ
ಕ್ರಮವೆಂತೆಂದರೆ ಬಸವಸೆಯ ಪನ್ನಿಚಾರ್ಸರಕೆಸಲು ವ ಚಂದ್ರಗುತ್ತಿಯ ವೇಂಕಟದ ಚನಮಹಳಯ ನಾಡವಳಿಗಣ ಅಂದವಳಿಯ
ದೊಂಮಗೊಡಗವಹಂಟೆಯಾಗಿ ಈ ಅಂದವಳಿಯ ಗ್ರಾಮವಂದಕ್ಕಂ ಕುಳಗ ೨||೧ ||೭ ಗಂಡತಿಕುಳ ೧ ಹದ್ದಿಕೆ ೯ ವರಹನ ರೆಬ್ಬ
ದಲು ಗ ೨೩೯|| = ಪ್ರಾಕುಸರದಿಯಿಂದಗ ೧೯ ೧| ಧಂ .| ಸರದಿ ಸಹ ಗ ೨೪೯ ೨ = ದಣಾಯಕ ಸಾಮ್ಯನಹ ಗ ೨೪||
೩ = ಉತ್ತರ ಗೊಡುಂಬಳಿಗೆ ಗ ೨೯೪ ನುಳಿಯೆ ಶುಧ ಗ ೨೨೯೪ = ಗೆಸೇಸೆಯ ಸೂಸುಗ ೧೦ ||. ಕಂಸೇಸೇಪತ್ತಿ ಗ ೧ ಕ್ಕಂ ೧.
೯೪ ಹಣವಿನ ಸೇಸೆಯ ರೆಬ್ಬದ್ದು ಗ ೭೯೪ ಗ ಉಡುಂಬಳಿ || ಸೇಸೆಯಿಂದ ಹ ೧೧ .| ೦ ಅಂಗ ೭|| ೧ ಗೆ ಅಂಶೆಗೆಯಲುರಗತಿ
೯ ||೧೦ ನುಳಿಯೆ ಶುಧ ಗ ೭೯೪|| ದಶೇಶೆಯಿಂದ ಗ ೧೯೪|| ಬರದ ಬಾಕಿಯಿಂದ ಗ ೧ ಅಧಿಕಾರಿ ಪರಿವರ್ತನೆಯಿಂದ ಗ ೨|| ೯೩
ಕರಣೀಕರ ಅರವಣಿಯ ಮಾಗಣೆ ಶಾನುಭೋಗರವರ್ತನೆಯಿಂದ ಗ ೨ ಅಂಗ್ರವಂಕೆನಾಡೋಪಾದಿಯಲ್ಲಿ ಬಾಹ ಉಂಬಳಿಯ
ಚಿಕ್ಕಹೊಂಬಳಿ ಹೊಂಮಾರು ಕ್ರಯ ಕಡಾಯಭಿಟ್ಟ ಕೊಟ್ಟು ನರೈತ್ತು ನರೈಮ್ಮೆ ಮಾವಿನಬಿಟ್ಟಿಸುಂಕಕಾರುಕ ಮಗಮೆತಳವಾರಿಕೆ
ಅನುಪುಕೊಡವೀಸ ಹಂದರಹಣ ಹರವಿಗೂಳು ಮೇಟುಕೊಳಗ ಕುರಿತು ಪಾವಂತಿಗೆ ತಟ್ಟಿನ ಬೆಂಬಳಿಯ ಅರುಹನ್ನೆರದರ ದಂಡ
ಹರುಗೋಲಹಣ ಬಾವಲ ಬಿರಾದ ಮುಂದೆ ಹುಟ್ಟು ಪ ಪೂರ್ವಾದಾಯ ಸಹವಾಗಿ ಸರ್ವಬಾಧಪರಿಹಾರಕ್ಕೆ ಗದ್ಯಾಜಗ ೧೧ ವರಹ
ಅಂತು ಗದ್ಯಾಜಗ ೪೭ || ೧ ಅಕ್ಷರದಲು ನಾಲ್ಕುತ್ರೆಳು ಅರುಹಣ ಹುಟ್ಟುವ ಅಂದವಳಿ ಗ್ರಾಮವನ್ನು ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾ
ರಾಪೂರ್ವಕವಾಗಿ ಸರ್ವಪರಿಹಾರವಾಗಿ ದಾನಮೂಲಗಳನ್ನು ವಡಂಬಡಿಸಿ ದಾನಮೂಲವನ್ನು ಬಿಡಿಸಿ ನಿಮಗೆ ನಂಮ್ ಸ್ವೀ
ಪುತ್ರಪ್ಪಾತ್ತಿ ಸಾವಂತದಾಯಾದ್ಯಾನು ಮತಪುರಸ್ಕರವಾಗಿ ನಿಮಗೆ ಧಾರೆಯೆರೆದು ಕೊಟ್ಟು ಆ ಅಂದವಳಿಯ ಗ್ರಾಮ ಅದಕ್ಕೆ
ಸಲುವ ಕೊಪಲು ಚಪ್ರ ಮುಂತಾದ ಸರ್ವಸ್ವಾಮ್ಯವನ್ನು ನೀವೇ ಅನುಧರಿಸಿಕೊಂಡಿರಿ ನಿಮಗೆ ಧಾರೆನೆರೆದು ಕೊಟ್ಟ ಅಂದವಳಿ
ಗ್ರಾಮಲು ಚತುಸ್ಸೋಮವೊಳಗಣ್ಣ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣ ಅಗಾಮಿನಿಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟತೇಜಸ್ವಾಮ್ಯವನ್ನು
ನೀವೇ ಅನುಧರಿಸಿಕೊಂಡು ಅದಿ ಕ್ರಯದಾನಪರಿವರ್ತನೆಗಳೆಂಬ ಚತುರ್ವಿಧ ವ್ಯವಹಾರಕ್ಕೆ ಸಲಿಸಿಕೊಂಡು ಆ ಚಂದ್ರಾರ್ಕ್

ಸ್ವಾಯಗಲಾಗಿ ಸುಖದಿಂ ಭೋಗಿಸಿ ಬಹಿರಿ ಸ್ವಾನ ಮಾನ್ಯ ಪೂರ್ವಮುಯಾದೆ ಯೆಂದು ನಾವು ನಂಮ ಸ್ವರೂಪ್ಯವೊಡಂಬಟ್ಟು
ಕೊಟ್ಟ ದಾನಪತ್ರ ದಾನ ಪಾಲನೆಯೋರ್ಮದೈ ದಾನಾಚ್ಚಿಯೋನು ಪಾಲನಂ ದಾನಾಸ್ವರ್ಗ ಮವಾಪ್ಪೋತಿಪಾಲನಾದ
ಹುತ್ತಂ ಪದಂ|| ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾಯೋಹರೇತ ವಸುಂಧರಃ|| ಶ್ರಷ್ಟಿ ವರುಷ ನಹಸ್ತಾಣ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಮಿಃ

Note.

This is a copy of an inscription found in a kaṭita book in the Śringēri Matt. The original of this record is not available.

The date of this record is given as Ś 1352 Saumya sam. Māgha ba. 14, corresponding to 21st February 1430 (taking the current year Ś 1352). The object of the inscription is to record the gift of the village Andavaḷi in Banavase 12000 kingdom to Viśvēśvarāraṇya-śrīpāda, guru of the Kallumaṭha of Hampe, by Dēvarāya II, king of Vijayanagar.

The record begins with the usual stanza in praise of Śambhu and states that on the above date, while rājādhirāja rājaparamēśvara, vīra-pratāpa-Dēvarāya-mahārāya was ruling the earth at Vijayanagari, his dependant Hampeyarāya, son of Arasappa-Voḍeyar, governor of Gōvi-Gutti kingdom granted a copper charter with pouring of water making a gift to Viśvēśvarāraṇya-śrīpāda residing in the Kallu-maṭha at Hampe for the food offerings and perpetual lamp of the god Vidyā-śankara and food for ascetics, in the matt of the village Andavaḷi situated in Chinama-haliyanāḍ in Chandraguttiya-venṭheya renaming it Viśvēśvarāraṇyapura and after due payment to the nāḍ and the entry into the register of the *karaṇika* (accountant) of Gōve-Gutti and after satisfying *dāna-mulis* (original owners of the land who obtained the said land by gift?). Details are next given of the income of the village which amounted to 47 gadyāṇas and 6 haṇas. It is also stated that the village Andavaḷi was originally the mūli of Bommagaṇḍa who had certain proprietary rights in it.

Details of income are given as follows:—Original land revenue, two and a half varahas, half haṇa and seven pies : present revenue (nine times the original revenue : meaning of gaṇḍati-kuḷa not clear) 23 varahas $\frac{1}{2}$ + $\frac{1}{8}$ haṇa : old custom and paddy-tax brought 1 varaha $1\frac{1}{2}$ haṇa : total income 24 varahas, 2 haṇas and 7 pies. With *daṇḍyaka-svāmya* (tax for the daṇḍyak or governor) it amounted to $24\frac{1}{2}$ varahas and $3\frac{1}{8}$ haṇas. Out of this two varahas and four haṇas were to be deducted for *gaṇḍumbali* (dues paid to the gaṇḍa). The balance was 22 varahas $4\frac{1}{2}$ haṇas, etc. Other details of taxes and income are next given the meaning of which is not clear. The donee was to receive the land with all the rights of possession and free from any imposts or taxes which are enumerated as follows : *Chikka-hombali*, *hommāru* (tax on the sale of gold?), *kraṇya* (sale), *kaḍḍāya* (forced labour), *biṭṭi* (free labour) *koṭṇa* (tax on pounding of grain), *nallettu* (tax on good bullocks), *nalleṃme* (tax on good buffaloes), *māvina-biṭṭi*, *sunka* (customs duties), *kāruka* (artisan tax?), *magame* (tax on merchandise sold), *talavārike* (tax on watchmen), *anupu*, *koḍavisa* (tax on

pots of water or horns), *handara-hana* (pandal tax), *haravi-gūlu* (food in pot?), *mētu-kolaga* (threshing-floor tax on measures), *kapileya-pāvanṭige* (tax on steps of a pond?), *tattina-bembali* (tax on mares?), *ōruhanneradara-daṇḍa* (fine of sixes and twelves?), *harugōlu-hana* (tax on basket-shaped boats), *bāvali* (?), *birāḍa*, future payments of arrears, etc.

The grant ends with the usual imprecatory stanzas.

The donor Hampeya-rāya, son of Arasappa-voḍeyar is mentioned as the governor of Gōva and Chandragutti provinces under Dēvarāya in an inscription of S' 1353 Sādhārāṇa (E.C. VII Shikarpur 40). Nothing is known about the ascetic Viśvēśvarārāṇya of the Kallumaṭha at Hampe nor his relation to the Śringēri Matt nor the image of Vidyāśankara at Hampe worshipped by him. The name Viśvēśvarārāṇya is not met with in the list of the gurus of the Hampe Matt published by the matt.

The village Andavalli is situated in Chandragutti hobli, Sorab Taluk, Shimoga District and is a sarvamānya village belonging to the Śringēri Matt at present.

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Copy of the Halādi grant of Mallikārjuna of Vijayanagar written in a kaḍita at the Matt at Śringēri.

Kannāḍa language and characters.

ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದ ಕಡಿತದಲ್ಲಿ ಬರೆದಿರುವ ಮಲ್ಲಕಾರ್ಜುನರಾಯನ ಹಾರಾಡಿಗ್ರಾಮದ ಶಾಸನದ ಪ್ರತಿ.
ಹಾರಾಡಿ ಗ್ರಾಮ | ಈ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಉಪಗ್ರಾಮಗಳು ಸಹಾ ಐದು ಗ್ರಾಮದ | ಶಿಲಾ ಶಾಸನ.

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂದ್ರ ಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾ
2. ರಂಧಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ || ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಘ್ಯದಯ ಶಾರಿವಾಹನಶಕ ವರಷ ೧೨೬೧ನೆಯ ||
3. ವರ್ತಮಾನಕೆ ಸಲುವ ಪವಾಧಿ ಸಂವತ್ಸರದ ಶಾಮಾ ಶು ೧೩ಯು ಧಾನವಾರದಲ್ಲು | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾ
4. ಜ ಪರಮೇಶ್ವರ | ಅರಿಯ ವಿಧಾಡ || ಪರರಾಯರಗಂಡ | ಪೂರ್ವ ದಕ್ಷಿಣ ನಮುದ್ರಾದಿ ವಿರಪ್ರತಾಪ ಪ್ರವೃದ್ಧ |
5. ಮಲ್ಲಕಾರ್ಜುನದೇವರಾಜ ಮಹಾರಾಯರು | ನಿಜಯನಗರಿಯಲ್ಲು || ಸಿಂಹಾಸನವನಾಳುತ್ತಿರುವ ಕಾಲದಲ್ಲು
6. ಆರ್ಚಾರ್ಯ ಶ್ರೀ || ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯರು | ಶ್ರೀ ಶಂಕರಭಾರತಿ ಸ್ವಾಮಿಗಳಿಗೆ
7. ವಿಜಯ ಸಿಂಹಾಸನದಲ್ಲು | ಯೋಗಸಾಮ್ರಾಜ್ಯವನಾಳುತ್ತಿದ ಕಾಲದಲ್ಲು | ಶ್ರೀ ಶಂಕರ ಭಾರತಿ ವಡೆಯರು | ತ್ರಿವಿಧ
8. ಪೂಜೆ | ಅಂನ ವಸ್ತ್ರ ನಿತ್ಯವಕಿ ಮೃಷ್ಣಾಂನ ಬ್ರಾಹ್ಮಣ ಸಂತರ್ಪಣೆ | ದೇವತಾ ಸಂತರ್ಪಣ | ಮುಂತಾದ್ದಕ್ಕೆ
ನಮಿಂದಾ ಆ
9. ಗುವಂಥಾ ಮಹಾಪೂಜೆ ಸಹಾ ಆಗದೇಕು | ಅನಂತ ದಿಗ್ವಿಜಯಂಗಲು ಆಗಿ | ಶತ್ರು ಪರಾಜಿತವಾಗಿ ರಾಜಾದಿ
10. ರಾಜ ಯೋಗಸ್ಥಿರ ಸಾವಿತ್ರಿಜ್ಯವಾಗಿ | ಅಭಿ ಉದಿಯಾಗದೇಕು ಯಂತ ಪ್ರವರ್ತಿಸಿದ ಕಾರಣ | ಶ್ರೀ
ಮಲ್ಲಕಾರ್ಜುನ ದೇವ
11. ರಾಜ ಮಹಾರಾಯರು ಬುಕ್ಕರಾಯರು ಸಹಾ ಮಹಾದಾನವ ಮಾಡುವ ಕಾಲಕ್ಕೆ ಶ್ರೀ ಶಂಕರ ಭಾರತಿ ಸ್ವಾಮಿಗ
12. ೪ವರ ದಿವಯಂಗೈಶಿಕೊಂಡು | ಯ ಮಹಾದಾನವ ಕೊಡುವ ಕಾಲದಲ್ಲ ನಮಗೆ ಮಹಾ ಸಾಮ್ರಾಜ್ಯವದಿ
13. ಆಗದೇಕೆಂದು | ಬಾರ ಕೂರ ರಾಜ್ಯದವರೆಗೆ | ದಾನ ಧಾರಿಪೂರ್ವಕವಾಗಿ | ಶಿಲಾ ಶಾಸನವಾಗಿ | ಧಾರಿ
ನೇರದು ಕೊ
14. ಟ್ಲ ಮುದುವರಿ ಗ್ರಾಮ ೧ಕ್ಕೆ ಅದಾಯ ಕಾಟಿ ೧೨೬೦ಕ್ಕೆ ಕಕ್ಕುಂಜಿಯಲ್ಲು ಕಾಟ್ಟ ೩೬ ಜಿಂನಿಗಳ ಉಡುಗರೆ |

15. ಯಂಟು ಚಿಂನಸಹಾಕಾಟ್ಟಿ ೨೨ ಅಳದಲಕಾಟಿ ೧೧ ಅಂತೂಕಾಟ್ಟಿ ೬೯ ಹರವರಿಯಾಗಿರುವ ಕಾಟ್ಟಿ ೭೭
 16. ಉಧಯಕಾಟ್ಟಿ ೧೪೬ ನುಳಿದು | ಶುಧಕಾಟ್ಟಿ ೧೧೧೪ ಸಬಗಲ್ಲು ಗ್ರಾಮ ೧ಕ್ಕೆ ಕಾಟ್ಟಿ ೬೦ಕ್ಕೆ ತೆದಲಕಾಟ್ಟಿ ೩
 17. ಉಡಗರೆ ಕಾಟ್ಟಿ ೨ | ಉಧಯಕಾಟಿ | ನುಳಿದು | ಶುಧಕಾಟಿ ೫೫ ಕಟ್ಟಿಕೆರೆ ಗ್ರಾಮ ೧ಕ್ಕೆ ಕಾಟಿ ೧೩೫ಕ್ಕೆ
 18. ಅಳದಲ ಕಾಟಿ ೧೫ | ಉದಗೆ ಕಾಟಿ ೩ ಉಧಯಂ ಕಾಟಿ ೧೮ ಹರವರಿ ಕಾಟಿ ೮ ||೧೦ ಉಧಯಂಕಾಟಿ
 19. ೨೬ ||೧೦ ನುಳಿದು | ಶುಧ ಕಾಟಿ ೧೦೮ ೧೦ ಛಾಗಿ ಕೊಣೆನ ಗ್ರಾಮ ೧ಕ್ಕೆ ಅದಾಯ ಕಾಟಿ ೧೬೭ ೧೦ ||೧೦
 20. : ಉಡಗರೆ ಕಾಟ್ಟಿ ೭ ಶುಧಕಾಟಿ ೧೬೦ ೧೦ ||೧೦ ಅಂತೂ ಗ್ರಾಮ ೪ಕ್ಕೆ ಅದಾಯಕಾಟ್ಟಿ ೧೬೨೨ ೧೦ ||೧೦
 21. : ಕುಂದಮಂಗಲದ ಗ್ರಾಮಕಾಟ್ಟಿ ೩೦ ನುಳಿದು ಶುಧಕಾಟ್ಟಿ ೭೫ ಉಧಯಂ ಉಪಗ್ರಾಮಸಹಾ ಅದಾ
 22. ಯ ಕಾಟಿ ೧೬೯೭ ೧೦ ||೧೦ ಸಾವಿರದ ಅರನೂರ ತೊಂದತೇಳು ಕಾಲು ಅರೆಕಾಟಿ ಗ್ರಾಮಗಳ ಹೊಂನಂನ್ನು
 23. ನಾಲು ಸಿವಾರ್ಪಿತವಾಗಿ ದಾರೆನೆರದು ಕೊಟ್ಟ ಮುದುವರಿಸಬುಗಲ್ಲು | ಕಟ್ಟಿಕೆರೆ ಛಾಗಿ ಕೊಣೆ ಕೊಣೆ ಕುಂದ
 ಮಂಗಲ
 24. ಅಂತೂ ಗ್ರಾಮ ೫ರ ಹೊಂನನ್ನು ಶ್ರೀ ಮಲ್ಲಕಾರ್ತುನದೇವ ರಾಜ ಮಹಾರಾಯರು ಬುಕ್ಕರಾಯಮಹಾರಾಯರು
 25. ಯೇಕಟತ್ತದಿಂದ | ಶಂಕರ ಛಾರತಿ ಸ್ವಾಮಿಗಳವರಿಗೆ ಶ್ರೀಪೀಠದಲ್ಲ ಮಹಾ ಧರ್ಮವ ನಡೆಸಿಕೊಂಬ ಹಾಗೂ | ಯೇ
 26. ಹಾ ರಾಡಿ ನರಸಿಂಹ ಸ್ವಾಮಿ | ಅಮೃತಪಡಿ ನಂದಾದಿಪ್ತಿಗಳು ಮುಂತಾದ ಕಟ್ಟರಗಳ | ನಡೆಸಿಕೊಂಡು
 ಬರಬೇಕೆಂದು | ನಾಲು
 27. ಮಹಾದಾನವ ಕೊಡುವ ಕಾಲದಲ್ಲು | ಸಿವಾರ್ಪಿತವಾಗಿ ಶಿರಾ ಶಾಸನಸ್ತವಾಗಿ | ಸಹಿರಂಜೋದಕ ದಾನ ಛಾರಾ
 28. ಪೂರ್ವಕವಾಗಿ | ದಾರೆ ನೆರದುಕೊಟ್ಟ ಗ್ರಾಮದ ಚತುಃ ಸ್ವಾಮಿ ವಿವರ | ಮೂಡಲು | ಗೊಪನಕಟ್ಟಿ ಹಂಜಾರತಿ ಕಟ್ಟಿ
 29. ಯಿಂದಂಪಡುವಲು | ತೆಂಕಲು | ಅವರನೆ ಗಡಿ ಬೆಟ್ಟಗುಡಿಯಿಂದಂ ಬಡಗಲು | ಪಡುವಲು | ಮಾಡಿ ಕಟ್ಟಿ
 30. ಅಸಿ ಕಟ್ಟಿ ನಾಡಗಡ್ಡಿ ನೆರಡಿ ಗುಡಿಯಿಂದ | ಹೊನ್ನಬಯಲು ನಿಲಿ ನಿಂದಂ ಮೂಡಲು | ಬಡಗಲು
 31. ಹೊರ ಹೊಳೆಯಿಂದಂ | ತೆಂಕಲು | ಯಂತಿ ಚತುಃ ಸ್ವಾಮಿವಳಗುಳ್ಳ ಗ್ರಾಮ ೨ ಮತ್ತಂ ಮೂಡಲು | ಸಳುವಾ
 32. ದಿ ಸೆಡಿ ಗುಡ್ಡೆಯಿಂದ ಸಾಲಿನಿಂದ | ದಾನನಕಟ್ಟಿ ಸಾಲಿನಿಂದ ನಾಡಗಡಿ ಬಾಳ ದೊಡ ಕಟ್ಟಿನಿಂದ ಛಾವಿಕಟ್ಟಿಗಡಿ
 33. ಯಿಂದ ಸಮಾಪಡುವಲು | ತೆಂಕಲು | ಅಗಳದಂಡೆ ಗಡಿಯಿಂದಂ ಚಿತ್ತದ ಕೊಡಲ ನಿಂದಂ ಬಡಗಲು ಪಡು
 34. ವಲು ಮಾವಿನಕೊಡಲು ಡನುಯ ಗಡಿ ಹತ್ತಾರನ ಗಡಿ ಮಕ್ಕಿದಂಡೆ ನಿರೇಕೆರೆ ಗುಂಮೈನಕೆರೆ ಜಾತರಕ್ಕಳ
 35. ಗಡಿ ದೊಡನಾಡಿನಿಂದ ಮೂಡಲು | ಬಡಗಲು | ಹೆರಾಳೆ ದೊಡಸಾಲಿನಿಂದಂ | ತೆಂಕಲು | ಯಿಚತುಃ ಶಿಮೆ
 36. ವಳಗುಳ್ಳ ಗ್ರಾಮ ೩ ಉಧಯಂ ಗ್ರಾಮ ೫ | ಐದನ್ನು | ಶ್ರೀಶಂಕರ ಛಾರತಿ ಸ್ವಾಮಿಗಳವರಿಗೆ ಯಗ್ರಾಮಗಳ ಬಾ
 37. ಳ ಹೊಂನಸಹಾ | ನಾಲು | ಸೂರ್ಯ ಚಂದ್ರರು | ಹರಿಹರ ಸಾಕ್ಷಿಯಾಗಿ ದಾರೆನೆರದು ಕೊಟ್ಟ ಪ್ರಕಾರಾ ಅಹೊ
 38. ಂನುಗಳಂನು | ನಿಲು ಶ್ರೀಮಲಕೆ ತರಿಕೊಂಡು | ಮಹಾ ಧರ್ಮಂಗಳಂನ್ನು ನಡೆ | ಶ್ರೀ ಲಕ್ಷ್ಮಿ ನರಸಿಂಹ
 ಸ್ವಾಮಿಗೆ |
 39. ಅಮೃತಪಡಿ ನಂದಾದಿಪ್ತಿಗೆ ಸಹಾ ನಡೆಸಿಕೊಂಡು | ಯೇ ಗ್ರಾಮಂಗಳ ಚತುಃಸ್ವಾಮಿ ಗಡಿ ನದ್ದಿಗೆ ಹೊಲನೆಲಮ
 40. ರಗಳ ವಿವರಗಳಿಗೆ ಸಹ ಶಿರಾಪ್ರತಿಷ್ಠೆಯಂನು ಮಾಡಿಕೊಂಡು ಯೇ ಗ್ರಾಮಗಳಿಗೆ ಸಲುವ ಹೊಲನೆಲ | ಮರಮಟ್ಟ
 41. ನಿಮೆ ಹಿತ್ತಲು ಯೇನು ಉಳ್ಳದ್ದು | ಯೇ ಸಿಮೆವಳಗುಳ್ಳ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷಣೆ ಆಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯ
 42. ವೆಂಬ ಅಷ್ಟ ಭೋಗ ತೇಜ ಸಾಮ್ಯಸಹವಾಗಿ ಸರ್ವಪಾನ್ಯಗಳು ಆ ಚಿಂನ ? ಸಹವಾಗಿ | ಆ ಚಂದ್ರಾ
 43. ಕ್ಕ ಸ್ವಾಮಿಗಳಾಗಿ | ಅನುಭವಿಕೊಂಡು ಬಹಿರಿಯೆಂದು ಶ್ರೀಶಂಕರಛಾರತಿ ಸ್ವಾಮಿಗಳವರಿಗೆ | ಸಿವಾರ್ಪಿತ
 44. ವಾಗಿ ನಾಲು ಛಾರೆ ನೆರದುಕೊಟ್ಟ ಗ್ರಾಮಗಳ ಶಿರಾಶಾಸನ |
 45. ಶ್ರೀ ಮಲ್ಲಕಾರ್ತುನದೇವರಾಜ ಮಹಾರಾಯರು ಶ್ರೀ ಬುಕ್ಕರಾಯ ಮಹಾರಾಯರು ಸಹಾ | ಛಂಕಾಕ್ಷರಣೆ ?
 46. ಯಿಂದ ವಪ್ಪಾ ಹಾಕಿದ ಶಿರಾ ಶಾಸನ ೧

ಮುದವರಿ ದೆವಸ್ಥಾನದಲ್ಲು ಯ ಶಾಸನವನೆಟಿದೆ ?

Note.

This is also a record found in a *kaḍita* at the Śringēri Matt. It purports to be a copy of a stone śāsana, the original of which is however not found.

The object of the inscription is to register the gift of certain villages named Muduvarti, Sabagallu, Kaṭṭakere, Bhāgi Koṇi, and Kundamangala with an annual income of 1697 kāṭi gadyāṇas to Śankarabhāratī, head of the Śringēri Matt (?) by the Vijayanagar king Mallikārjuna and Bukkarāyaru. The usual imperial titles, rājādhirāja, rāja-paramēśvara, champion over enemy kings, destroyer of enemy kings, ruler of the eastern and southern oceans, vīra-pratāpa are applied to the king who is called Prauḍha Mallikārjuna Dēvarāja-mahārāyaru and is said to be seated on the throne of Vijayanagari. Who the Bukkarāya of the grant is cannot be determined. There is a Bukka III in 1422 A.D. (E. C. X, Kolar 128) but he may be too early for the present grant.

The date is given as Ś 1261 Pramāthi sam., Śrāvaṇa śu. 13, Bhānuvāra. This date is too early for Mallikārjuna (1446-67). The copyist must have made a mistake in the Śaka year and the proper śaka year is probably Ś 1381. In this year the date corresponds to August 12, 1459 A.D., a Sunday (Ś 1381 Pramāthin Nija Śrāvaṇa śu. 13) and is regular in all the details given.

The object of the grant is stated to be that the king wanted that the three-fold worship in the matt of Śankarabhāratī-svāmi and the sumptuous feeding of Brahmans daily, worship of Gods, etc., in the matt might be carried on with the help of the king and thereby the king might be ever prosperous and victorious over enemies and his imperial power might endure for ever growing more and more. It is said that king Mallikārjuna and Bukkarāya invited the guru Śankara-bhāratī and made this gift with pouring of water and got this inscription engraved on stone to publish the gift.

The details of income of the villages are given next in lines 14-22. The income of Muduvarti was 1260 kāṭi (hons) originally. Deducting out of this 36 kāṭis for Kakkunji, 22 for presentation of cloth to Jinnis (?) 11 for Āḷadali (?), 77 for *haravaris* (certain areas of cultivated land) the net income would be 1114 kāṭis. For the village Sabagalu the gross income was 60 kāṭis. Deducting out of this 3 kāṭis for Tedali (?) and 2 for presentation of cloth (uḍagare) the net income would be 55 kāṭis. For Kaṭṭakere village the gross income was 135 kāṭis. Deducting 15 kāṭis for Āḷadali (?), 3 for presentation of cloth and 8½ for *haravaris*, the net income would be 108½ kāṭis. Bhāgi Koṇinagrāma had a gross income of 167½ kāṭi varahas and 1/2 haṇa. Out of this 7 kāṭis were to be deducted for presentation of cloth and the balance would be 160½ kāṭi varahas and ½ haṇa. The gross income of the 4 villages amounted to 1622½ kāṭi varahas and 1/2 haṇa. The income of the village Kundamangala after deducting 30 kāṭis was 75 kāṭi varahas. The total income of the 5 villages was 1697½ kāṭi hors and 1/2 haṇa. This amount was to be spent for the charities in the Śringēri Matt and also for services of offering light, food, etc., to the god Lakshminarasimhasvāmi of Hālāḍi. The grant is stated to have been made with gift of gold and pouring of water, in order that

God Śiva might be pleased with it and cites Sun and Moon, Hari and Hara as witnesses.

The boundaries of the villages are next given: Eastern boundary: to the west of Gôpanakatte and Hanjarattikatte, etc.

The signatures of Mallikârjunadêvarâja-mahârâyaru and Śri Vira Bukkarâyaru are next given.

It is also stated that the stone inscription recording this grant is found in the temple at Mudavarti or Mudavari.

Some of the details given about the income and expenditure in the different villages cannot be clearly made out.

29

Copy of a grant dated Ś 1363 of the time of Purushôttamabhârati of the Śringeri Matt found in a palm leaf book in the Śringeri Matt.

Kannada language and characters.

ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದ ತಾಳ ಪ್ರತಿಯಲ್ಲಿರುವ ಪುರುಷೋತ್ತಮ ಭಾರತಿಗಳಿಗೆ ಭೂಮಿಯನ್ನು
ಸಮರ್ಪಿಸಿದ ಶಾಸನದ ಪ್ರತಿ.

1. ಸಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈ ರೋಕ್ಕನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ! ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯದಯ ಶಾರ್ವವಾಹನಶಕ ವರುಶ ೧೩೬೩ನೆಯ ರಘುದ್ರ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶು ೩ ಸೋಮವಾರದಲು

2. ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯ ಪದವಾಕೃಪ್ರಮಾಣ ಪಾರಾವಾರ ಪಾರೀಣ ಯಮನಿಯಮಾದ್ಯ ಪ್ತಾಂಗ ಯೋಗಸಿತಂದ ಶೃಂಗೇರಿಯ ಶ್ರೀಮತ್ಪುರುಷೋತ್ತಮಭಾರತಿ ಶ್ರೀ ಪಾದಂಗಳ ದಿ

3. ವೈ ಶ್ರೀ ಪಾದಪದ್ಮಂಗಳಿಗೆ! ಆತ್ಮೇಯಗೋತ್ರದ! ರುಕ್ಕಾಶಾಖೆಯ ರೋಣದ ದೊಂಮರಸರ ಮಕ್ಕಳು ಗೋವೆಯ ಬಾಚಣವಡೆಯರ ಮಕ್ಕಳು ಲಕ್ಷ್ಮಮಂಗಳರು ಪೊಡಮಟ್ಟ ಕೊಟ್ಟ ಧರ್ಮ ಶಾಸನದ ಕ್ರಮವೆತ್ತೆಂದರೆ

4. ನಂಮ್ಮ ಕಿರಿಯರೂ ಮಾದರಸ ಒಡೆಯರು ನಂಮ್ಮ ತಂದೆ ಬಾಚಣವೊಡೆಯರು ಗೋಕರ್ನಕ್ಷೇತ್ರದಲ್ಲಿ ಶ್ರೀ ಮಹಾ ಬಲದೇವರ ಸಂನಿಧಿಯಲ್ಲಿ ಶ್ರೀ ಮಹಾಬಲದೇವರಿಗೆ! ಅಮೃತೇಶ್ವರ ದೇವರಿಗೆ ನಾನಾಗೋ

5. ತ್ರದ ಬ್ರಾಹ್ಮಣಭೋಜನ ಎತಿಭಿಕ್ಷೆಗೆ ಮಾಡಿದ ಧರ್ಮಗಳ ನಡಸರೋಸುಗ ಬಂನಣಿಗೆಯ ನಾಡವರಕಯ್ಯಲ್ಲಿಯೂ ಅಂಕೊರೆಯನಾಡವರ ಕಯ್ಯಲ್ಲಿಯೂ ದಡುಗಂದಿನಾಡವರ ಕಯ್ಯಲ್ಲಿ ಶಾಸನಾತಿ

6. ತವಾಗಿ! ಕೊಂಡಹೆಗರಣೆ ಹರವರಿ ದನ ಕೊಣೆಕೊಣೆ! ಹೆರೆಮತ್ತಿಕೊಣೆ! ಬಾವಿಕೊರಲು! ಮಾರಣಗೆರಿಯ! ಬಾಳು! ಮುಂತಾದ! ಗ್ರಾಮಾನಿಂಬಿ! ಮುಂತಾದ ಸೀಮೆಗಳ! ಪಾರವತ್ಯವನು! ಮಾದರ್ಸವಡೆರೂ! ಹರವಿನಹೆಯಂ

7. ಣನುನಂಮಾರಾಮಾಂಣನು! ಮಾಡುವಲ್ಲಿ! ಆ ಗ್ರಾಮಗಳಿಗೆ! ಆರ್ಯಗಳು ಮನೆಎತ್ತುಗಳ ಬಾಳೆಯಂದ ಧರ್ಮದವಸ್ತು ಕಾಲಕಾಲದಲ್ಲುಬಾರದೆ! ದೇವರ ಶ್ರೀ ಕಾರ್ಯಮುಂತಾದ! ಧರ್ಮಕುಂತಿತ! ವಾಗುತ್ತಿತ್ತು! ಅದು ಕೇಳಿ ನಾಳು ಶ್ರಂ

8. ಗೇರಿಗೆ! ದೇವರ ಶ್ರೀಪಾದದರುಶನಕ ಬಂದು! ಶ್ರೀ ವಿದ್ಯಾಶಂಕರದೇವರ ದರುಶನಕ ಬಂದು! ಶ್ರೀ ವಿದ್ಯಾಶಂಕರ ದೇವರ ಸಂನಿಧಿಯಲ್ಲಿ! ಅಮೃತೇಶ್ವರದೇವರ ಸ್ಥಾನಾಧಿಪತ್ಯವನು! ಸತ್ಯಧರ್ಮದ ಮಲಗಳನು! ಅದಕ್ಕೆ ಶಾಸನಾತ್ತಿತ ವಾಗಿ ನಡದು ಬಾ

9. ಹಗ್ರಾಮಾಸೀಮೆಗಳನು ಸೈಕಿರಣ್ಣೋದಕಪೂರ್ವಕವಾಗಿ! ದೇವರ ಚರಣಕ್ಕೆ! ಧಾರೆಯನೆರದು! ಸಮರ್ಪಿಸಿ ಮಾಡರ್ಸವೊಡೆರೂ ದೇವರ ಶಿಷ್ಯರೂ ಗೋಕರ್ನದ ಮಠದಲ್ಲಿ ಯಹ ಮಾಧವಚಾರ್ಯ ಶ್ರೀ ಪಾ

10. ದಂಗಳ ಭಿಕ್ಷೆಸ್ವಾಸ್ತಿಗೆ ನಂಮ ರಾಮಂಣ ಹರಿಯಂಣ ರಾಮಾಕುಲ್ಲಿ! ನಂದಿನಾಥಗಂಗಂಗಳರು ನರಹೆಯವರ ಕುಟುಂಬ ಸ್ವಾಸ್ತೆಗೂ ಶಾಸನಾಂಕಿತವಾಗಿ ಮಾಡಿದ ವಸ್ತುಲು! ಧರ್ಮಕ್ಕು ದೇವರ ಶ್ರೀ ಕಾರ್ಯಕ್ಕು

11. ಬಾಹವಸ್ತು! ಕಾಲಕಾಲದಲ್ಲು! ಬಾರದೆಯಿದ್ದಲ್ಲಿ! ಮಾಧವಭಾರತಿ ಶ್ರೀ ಪಾದಂಗಳ ಕಾಲದಲ್ಲಿ! ಸಾಲವಕ್ಕೆ ಗೆದು! ತಂಮ ಕುಟುಂಬ ಸ್ವಾಸ್ತೆಗೂ ಆ ಧರ್ಮಕ್ಕೂ! ಯಕ್ಕಿದ ಹೊಂನಿನ ರಾಧಕ್ಕೂ ಮಾರಿಕೊಟ್ಟ ಗ್ರಾಮವನು ಬರಸಿ

12. ಕೊಟ್ಟವಾಗಿ ಆಮರಿಕೊಂಡ ಗ್ರಾಮವನು ಮಾಧವಾಚಾರ್ಯ ಶ್ರೀಪಾದಂಗಳ ಬಿಕ್ಷುಸ್ವಾಸ್ತೆಗೆ ಮಾಡಿಕೊಂಡು ಉಳಿದ ಗ್ರಾಮನೀಮೆ ಸ್ವಾಮ್ಯಗಳಿಂದೆ ಮಾಧವಧಾರಕಿವಡರು ಬಾಚೆಣವೊಡರು ಮಾಡಿದ
13. ಸತ್ತಧರ್ಮ ಬ್ರಾಹ್ಮಣಧೋಜನ ಕಟರೆಯನು ಅಮೃತೇಶ್ವರ ದೇವರ ಶ್ರೀ ಕಾರ್ಯಕಟರೆಯನು ಶ್ರೀ ಮಹಾ ಬಲದೇವರ ಅಮೃತಪದಿ ಕಟ್ಟರೆಯನು ಆ ಗ್ರಾಮನೀಮೆಗಳ ಪಾರುಪತ್ಯವಂ
14. ನು ಮಾಧವಧಾರಕಿ ಶ್ರೀ ಪಾದಂಗಳ ಮುಬದಲಿ ದೇವರ ಶಿಷ್ಯಪರಂಪರೆ ಆ ಚಂದ್ರಾರ್ಕಸ್ವಾಯ ಸ್ಥನಮಾನ್ಯ ಪೂರ್ವಮರಿಯಾದೆಯಲ್ಲಿ ನಡಸಿಕೊಂಡು ಚಿತ್ರಯಸುವುದು ಯಂದು ಪೊಡವಟ್ಟು ಕೊಟ್ಟ ಧ
15. ಮಠಶಾನನ ಅದಿತ್ಯಚಂದ್ರಾ ಮನೋನಲಶ್ಚ ದ್ಯೌರ್ಧೂಮಿ ರಾಪೋಹ್ಯದಮಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಡ ಸಂಧ್ಯೆ ಧರ್ಮಸ್ಯ ಜಾನಾತಿ ನರನ್ಯಪ್ರತಿಫಂ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ
16. ದಾನಾಶ್ಚೋನು ಪಾಲನಂ ದಾನಾನ್ವರ್ಗಮವಾಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂಪದಂ

Note.

This record is also found written in a palm-leaf manuscript in the Śringēri Matt and purports to be a copy of an inscription, the original of which, however, is not found.

It records some grant made to Purushōttama-bhârati-śrîpâda, head of the Śringēri Matt, with the usual titles parama-hamsa-parivrâjakâchârya, versed in *pada*, *vākya* and *pramâna*, and engaged in the eight-fold *yôga* including *yama* and *niyama*. The donor is named Lakshumaṇṇa, son of Bâchaṇṇa Vaḍeyar of Gôve, who was the son of Bommarasa of Rôn of Âtreya-gôtra and Rik-śâkhe. After saluting the Śringēri guru the donor says in the grant that his ancestor (*hiriyar* lit. elder) Mâdarasa Oḍeyar and the donor's father Bâchaṇṇa Vaḍeyar had made grants for services in the temples of Mahâbalêśvara and Amrutêśvara in the sacred place Gôkarna and for the feeding of the Brahmans of various gotras and for the livelihood of ascetics purchased certain villages named Hegaraṇe-haravari, Denakonekoṇa, Helemattikoṇa, Bâvikoralo, Mâraṇageriya-bâlu, Simbi-sime, etc., from the people of Bannaṇigeya-nâḍ, Ankôleya-nâḍ, Daḍugandi-nâḍ in accordance with śâsanâs. It is next stated that the *pârûpatya* (headship or management) of the above lands was vested in the hands of Mâdarasa Vaḍeyar, Hariyaṇṇa of Haravu, and Râmaṇṇa (who is called Namma Râmaṇṇa meaning our Râmaṇṇa as he was apparently a relative or close friend of the donor Lakshumaṇṇa). The record next states that owing to the damage caused by the bullocks belonging to the household of Arasus (the local rulers?) the villages were unable to supply the requisite articles for the daily services in the temples and for other charities. It is further stated that on hearing of this state of things the donor Lakshumaṇṇa paid a visit to Śringēri and in the presence of the God Vidyâśankara made over to the Śringēri guru the management of the Amrutêśvara temple and the feeding of Brahmans and the administration of the villages granted previously.

The record next proceeds to state that the donor restored or gave to Mâdhavâchârya-śrîpâda the village sold away for liquidating the debts incurred partly for the

livelihood of the ascetic Mādhavāchārya-śrīpāda who was dwelling in the Matt at Gókarna and was a disciple of the Śringēri guru (*dēvaraśiṣyaru*) and for the family expenses of Rāmaṇṇa, Hariyaṇṇa, Rāmākulli, Nambinātha, Ganganna and Narahari, and for the temple services and other charities especially at a time when the income was low and irregular and debts were necessary to meet the demands. The record further states that the revenue of this village was arranged to be utilised for the livelihood of the ascetic Mādhava-bhāratī-śrīpāda (same as Mādhavāchāryaśrīpāda) and the revenue of other villages was to be expended on the charities made by Bāchaṇṇa Voḍeyar including feeding of guests (*satra-dharma*) and Brahmans, and services in the Amṛitēśvara temple. The management of these charities and of the villages granted is stated to have been vested in the gurus of the Śringēri Matt in lineal succession who should superintend them through the ascetic Mādhava-bhāratī and maintain all the old rights, etc., of the place.

The usual imprecatory verses *āditya-chandrāvanilōnalaścha* and *dānapālanayōr madhyē* are found at the end of the grant.

The date of the inscription is given in line 1 as Ś 1363 Raudri sam. Jyēshṭha śu. 3 Monday. Taking the Śaka year as current the date is equivalent to May 4, 1440 A.D., a Wednesday. Taking the next year Durmati, *i.e.*, Ś 1363 expired, the tithi corresponds to 22nd May 1441, a Monday as stated in the grant, but the cyclic year would be wrong.

No king is named in the record. It belongs to the time of Dēvarāya II at Vijayanagar. Nothing is known about the donor Lakshumaṇṇa but his father Bāchaṇṇa Voḍeyar called also Bāchaṇṇarāya was the governor of Goa (Ś 1318-30). High sounding titles have been applied to him and he is said to belong to Ātrēya-gōtra and to have been a *kumāra* (lit. son but would also apply to a dependant) of Mādhava-mantri called also Mādarasa Voḍeyar who conquered Goa from the Mussalmans in the reign of Harihara II (E.C. VII, Honnali 71; Mad. Ep. Rep. 1927, No. 369, 1930, No. 609). Bāchaṇṇa Voḍeyar's father is here named Bommarasa of Rōṇ, and his gōtra is given as Ātrēya. A grant seems to have been made to the Śringēri guru Narasimhabhāratī in Ś 1328 during the governorship of Bāchaṇṇa Voḍeyar (Mad. Ep. Rep. 1927, No. 369). His younger brother Mallappa Voḍeyar is stated to have been the governor of Gutti in Ś 1341 (E.C. VII Shikarpur 288).

The donee Purushōttama-Bhāratī was a guru of the Śringēri Matt. The present record shows the respect paid to the Śringēri Matt by the provincial governors under the Vijayanagar Kings.

! Mādhavāchārya-śrīpāda, called also Mādhava-bhāratī, is stated to have been a guru of the Matt at Gókarna. The trend of the inscription shows that he was a subordinate of the Śringēri Matt. The present Rāmachandrapur Matt whose headquarters are at Rāmachandrāpur in Nagar Taluk, Shimoga District, has also

spiritual jurisdiction in the sacred place Gôkarna, a sea-coast town in North Canara District. A copper plate of this Matt dated Ś 1371 claims several honours to the Matt as granted by Vidyāranya guru of the Śringēri Matt (E. C. VIII, Nagar 67). The present record invests Mâdhava Bhārati Voḍeyar with the management of the Mahâbalésvara and Amrutésvara temples at Gôkarna on behalf of and subordinate to the Śringēri Matt.

The details regarding the sale of lands given in the grant are not very clear.

30

Copy of a grant of the time of King Dēvarāya of Vijayanagar dated Ś 1369 found in a palm-leaf ms. in the Śringēri Matt.

Kannada language and characters.

ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದ ಖಿಲನೆಯ ನಂಬರಿನ ಹಳೆಯ ಶಾಸನಗಳ ನಕಲು ಎಂಬ ತಾಳೆಗರಿ ಪುಸ್ತಕದಲ್ಲಿ
ಬರೆದಿರುವ ಶಾಸನದ ನಕಲು. ಗೋಕರ್ಣದ ಪತ್ರವೆಂಬದಾಗಿ ಪಕ್ಕದಲ್ಲಿದೆ.

ನಮಸ್ತುಂಗ! ನಮಸ್ತುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ! ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭಿ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೆ! ಸ್ವಸ್ತಿ ಶ್ರೀ ಪೂರ್ವದಕ್ಷಿಣ! ಪಶ್ಚಿಮನಮುದ್ರಾಧೀಶ್ವರ ಶ್ರೀಮತು ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ! ಶ್ರೀ ವೀರಪ್ರತಾಪ ದೇವರಾಯ ಮಹಾರಾಯರ! ಸಾಂವ್ರಾಜ್ಯಾ ಧ್ಯದಯದಲ್ಲು ತನ್ನಿರೂಪದಿಂದ ಶ್ರಮನ್ನ ಹಾಪ್ರದಾನ ರಾಮಚಂದ್ರದೇವಚಿಡರು ಹೊನ್ನಾವರದ ರಾಜಧಾನಿಯಲ್ಲಿ ಇದ್ದು ಹೈವ ತುಳು ಕೊಂಕಣ ಮುಂತಾದ ರಾಜ್ಯಗಳನ್ನು ಪ್ರತಿಪಾಲಿಸುತ್ತಿದ್ದು ಶಾಲವಾಹನಶಕ ವರುಶ ಸಾ ೧೩೬೯ನೆಯ ಕ್ಷಯ ಸಂವತ್ಸರದ ಚೈತ್ರ ಬಿ ೧೦ ಸ್ತಿರವಾರದಲ್ಲ ಶ್ರೀಮಃದ್ವಾರಿವಾಳ ಎತ್ತಿಶಾಧಿಪ್ತಿತರಾದ ಶೃಂಗೇರಿಯ ಶ್ರೀ ಪುರುಷೋತ್ತಮಧಾರತ್ತಿ ಸ್ವಾಮಿಗಳ ದಿವ್ಯ ಶ್ರೀ ಪಾದಪದ್ಮಗಳಿಗೆ ಮಂಗರಸರು ಕೊಟ್ಟ ಮೂಲಪಟ್ಟಿ ಕ್ರಮವೆಂತೆಂದರೆ ಗಜವೇಂಚಿಕಾರ! ದೇವರಾಯಮ! ಹಾರಾಯರು ಹಿಂದೆ ರುದ್ರೋದ್ಗರಿ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಬಿ ೩೦ ಅದಿತ್ಯವಾರದಲು ಶ್ರವಣ ನಕ್ಷತ್ರ ವ್ಯತಿಪಾತ ಅರ್ಧೋದಯ ಪುಣ್ಯಕಾಲದಲ್ಲು ಶ್ರೀ ಗೋಖರ್ಣಪ್ಪಿತದ ಶ್ರೀ ಮಹಾಬಲದೇವರಿಗೆ ಪ್ರಾತಃಕಾಲದ ಪಂಡಾ ಮೃತ ಅಭಿಶೇಕ ನೈವೇದ್ಯ ಅಂಗರಂಗ ವೈಭೋಗವನು ಪ್ರಾಕುರಾಯರ ಕುಮಾರ ಅರ್ಧೋರಾಯರ ಹೆಸರಲ್ಲು ಮೂವ ತ್ತಾರುಮಂ! ೩೬ ಮಂದಿ ಬ್ರಾಹ್ಮರಿಗೆ ಸತ್ಸಧರ್ಮವನ್ನು ಸಹಿರಣ್ಣೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೇನರದು ಆಚಂ ದ್ರಾರ್ಕ ನಡೆವದಕ್ಕೆ ಕೊನ್ನಾವರವೊಳಗೆ ಗ್ರಾಮವನು ಬರೆಸಿಕೊಡಹೇಳಿ ರಾಯರು ರಾಮಚಂದ್ರದೇವಗಳಿಗೆ ನಿರೂಪವನು ಕೊಡರಾಗಿ ಆ ರಾಮಚಂದ್ರದೇವಗಳು ಗೋಕರ್ಣಕ್ಕೆ ಬಂದು ಶ್ರೀ ಧರ್ಮಕ್ಕೆ ಆಸಯವನಹಳ್ಳಿಯ ಮಾಗಣೆ ಬಳಗೆ ಹರಿಹಳಯ ಗ್ರಾಮವನ್ನು ಕೊಟ್ಟು ಅವಸರದ ಸತ್ಸಧರ್ಮ ಪಾರುಪತ್ಯವನ್ನು ಬಂಕಿಸಬ್ಬಾಯಿತ ಈ ಸೀಮೆಯ ಮಾರಿಹೋದಲ್ಲ ಅತಮುಖಿಯಿಂದ ಆ ಸತ್ಸಧರ್ಮದೇವರ ಅವಸರವನು ಸಾಂಗವಾಗಿ ನಡಸದೆ ಕುಂತಿವಾದ ಸ್ಥಿತಿಯನು ರಾಮಚಂದ್ರದೇವಗಳು ಕೇಳಿ ಬಂಕಿಸಬ್ಬಾಯಿತಗೆ ಪಾರುಪತ್ಯವನು ಸಲುಪಿಟ್ಟು ದೇವರ ಶಿಷ್ಯರು ಗೋಕರ್ಣದ ಮಠದಲು ಇಹ ಮಾಧವಧಾರತಿ ಶ್ರೀ ಪಾದಂಗಳ ಮುಖದಿಂದ ಆ ಹರಿಹಳಗ್ರಾಮದ ಪಾರುಪತ್ಯವನು ಮಾಡಿಸಿಕೊಂಡು ದೇವಶಿಷ್ಯ ಪರಂಪರೆಯಾಗಿ ಆ ಅವಸರ ಸತ್ಸಧರ್ಮವನ್ನು ನಡೆಸಿಕೊಂಡು ಇಹಾಗೆ ಈ ಪಾರುಪತ್ಯವನ್ನು ರಾಮಚಂದ್ರದೇವಗಳು ದೇವರ ವಶಕ್ಕೆ ಕೊಟ್ಟು ತಮ್ಮ ಹೆಸರ ಸಾಧನವನ್ನು ಬರೆಸಿಕೊಟ್ಟು ಇಲ್ಲಿಯ ಸಾಧನಪಟ್ಟಿಗಳನು ಬರೆಸಿಕೊಡಹೇಳಿ ರಾಯಾಶ್ರಯವನು ಕಳುಹಿದ ಸಂಬಂಧ ನಾವು ಆ ಮರ್ಯಾದೆಯಲು ಆ ಗ್ರಾಮದ ಕುಳ ಅವಸರ ಧರ್ಮವನು ಮಾಧವಧಾರತಿಯ ಶ್ರೀ ಪಾದಂಗಳ ವಶವಮಾಡಿಕೊಟ್ಟಿವಾಗಿ ಆ ಧರ್ಮವನ್ನು ನಡೆಸುವ ಕಟ್ಟಲೆ ವಿವರ! ಅನೇಹಳಿಯಿಂದ ತಾರ ಇನ್ನೂರು ಎಂಥತ್ತಾರ ರೆಕ್ಕದಲ್ಲಿ ಗಿ.೨೦|| ೪೯||೭ ಹರವರಿಯಧಾಮು ೨೦೨೦ ಅಂತು ನೂರನಾಲ್ಕು ವರಹ ಉಭಯಗ ೧೨೪||೪||೭ ಶಬ್ದಂ! ಗಣಿ ಹರವರಿಸಹ ೨೯೯ ಹ ೧೭ ದಣಾಯಕ ದಣಾಯಕ ಸೀಮೆಯಿಂದ ಉತಾರ ೨೦೦ ರೆಕ್ಕದಲ್ಲಿ ಗಿ.೧||೧||೭ ಬಿಲಗಣಿಯಿಂದ ಗ.೨ ಹರವರಿಯಧಾಮು ೧೦ ರ ಗೃಹ ೧|| ಧತ್ತ ೨೪೦ ರೆಕ್ಕದ ಗೃಹ ನಾಲ್ಕು ಧಯಂ ಸಾಮ್ಯ ಇದಗೆ ೪ ಹ ೪೯೭ ಧಯಂಸಾಮ್ಯ ಸಹಿತ ೨೦೦ ರೆಕ್ಕದ ಗಿ.೧೭೫||

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Note.

This also purports to be a copy of an inscription and is found written in a palm-leaf manuscript of the Śringēri Matt.

It belongs to the reign of Dēvarāya II (1419-46) and was issued on Saturday the 10th lunar day of the dark half of Chaitra in the year Kshaya Ś 1369 of the Śalivāhana era, by Mangarasa, governor under mahāpradhāna Rāmachandra-dēvavodeyar, viceroy of Haiva, Tulu and Konkana provinces with Honnāvara as the capital, in favour of the Śringēri guru named Purushōttama-bhāratī-śrīpāda, making a gift of a village Harihalli.

The purport of the grant is as follows :—

The king of Vijayanagar named Gajabētegāra (Elephant-hunter) Dēvarāya-mahārāya had sent a nirup to Mahāpradhāna Rāmachandra-dēvavodeyar directing him to bestow a village in Honnāvara for the services of the morning bath with 5 ingredients (milk, curds, ghee, honey and sugar) to the God Mahābala in Gōkarna-kshētra, and of offering of food and of decorations and illuminations to the same God and also for feeding 36 Brahmans freely in the name of Abhōlarāya, deceased son (*komāra*) of the king. This order of the king had been issued on the holy occasion of Ardhōdaya-punyakāla, on Sunday, the 30th lunar day of Pushya in the year Rudirōdgāri. In accordance with this order Rāmachandradēva came to Gōkarna and granted the village Harihalli situated in the *māgani* of Sayavaninahalli for the said charities and appointed Banki-sabbāyita as the manager of the free feeding service (*satra-dharma*). In course of time Banki-sabbāyita left the place and it was found difficult to conduct the charities and services and hearing of this, Rāmachandradēva took away the management (*pārupatya*) from Banki-sabbāyita and ordered that the whole charity of feeding should be handed over to the Guru of the Śringēri Matt (*devaru*) and a charter executed in his name and that it should be looked after on his behalf by his disciple Mādhavabhāratī-śrīpāda and his spiritual descendants in lineal succession. In accordance with the orders received from Rāmachandradēva, Mangarasa handed over the lands of the said village and the management of the charities to Mādhava-bhāratī-śrīpāda.

The details of the income of the lands, etc., are next given : 286 *tāras* from Ānehalli amounting to 20½ gadyāṇas and 4½ haṇas and 7 kāsū, 5020 mūḍes of paddy of the value of 104 varahas from Haravari: total 124½ gadyāṇas, 4 haṇas and 7 kāsū, etc. (other details continue of the receipts, etc.)

The date of the grant is given as Ś 1369 Kshaya sam. Chai. ba 10. Sthiravāra and coincides with 22nd March 1446 A. D., a Tuesday and not Saturday as stated in the record. The date of the previous grant referred to corresponds to January 19, 1444 A.D. a Sunday with the constellation Śravaṇa, etc., as stated in the grant.

Copy of the grant of Kangavalli made by Bhānappa of Bārakūr dated
S 1376, in a palm-leaf ms. book in the Śrīngēri Matt.

Kannada language and characters.

ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದ ತಾಳ ಪ್ರತಿಯಲ್ಲಿರುವ ದಾರಕೂರ ಭಾನಪ್ಪಗಳ ಶಾಸನದ ಪ್ರತಿ.

ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ | ಶ್ರೀ ವಿವಾಹ ಶಂಕರಾಯನಮಃ | ಶ್ರೀ|| ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂದಿ ಚಂದ್ರ ಚಾಮರಚಾರ
ವತ್ಸಯಿರೋಕ್ತ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಕ ವರಾಪ್ತ ೧೩೭೪ನೆಯ ಪ್ರಜ್ಞೋತ್ಪತ್ತಿ
ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುಕ್ಲ ೧ ನೆಯ ದಿನ ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯರು ಮಪ್ಪ ಶ್ರೀಶಂಕರಧಾರಕಿವೊಡೆಯರ
ದಿವ್ಯ ಶ್ರೀ ಪಾದಪದ್ಮಗಳಿಗೆ ದಾರಕೂರ ಚೇದರಸರ ಮಕ್ಕಳು ಭಾನಪ್ಪಗಳು ಕೊಟ್ಟ ಗ್ರಾಮದ ಧರ್ಮ್ಯ ಶಾಸನದ ಪಟೆಯ
ಕ್ರಮವೆಂತೆಂದರೆ ಸಿಂಗೇರಿಯ ಶ್ರೀ ಪುರುಷೋತ್ತಮ ದಾರಕಿವೊಡೆಯರು ಮುಕ್ತಗಾದ ಬಳಿಕ ದೇವರಿಗೆ ಪಟ್ಟವಾಗಿ ದೇವರನು
ರಾಯರು ವಿಜಯನಗರಿಗೆ ಬಿಜಯ ಮಾಡಿ ಪಾದಾರ್ಚ್ಯನೆಯನೂಮಾಡಿ ಪಟ್ಟದ ಗ್ರಾಮಕ್ಕೆ ಬಾರಕೂರ ರಾಜ್ಯದೊಳಗೆ ಯಿನ್ನೂ
ಅ ಆಯವತ್ತು ವರಹನ ಹುಟ್ಟುವಳಿಯ ಗ್ರಾಮವನೂ ವಿಜಯಕೊಡಕ್ಕೇಳಿ ರಾಯರು ದೇವಾಯಕ ವೊಡೆಯರ ರಾಯಸಗಳ
ನಮಗೆ ಬಂದವಾಗಿ ಆ ರಾಯಸ ಪ್ರಮಾಣಿಸ್ತು ನಾವು ಸಮರ್ಪಿಸಿ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ ಗ್ರಾಮದ ವಿವರ ಕಂದಾವರದ
ಗ್ರಾಮದ ಅಂಣ ಉಡುಪ ಪಾಸ್ತವ ಉಪಪಗಳ ಹದಿಕೆಯ ಕೊಂಗವಳಿ ಗ್ರಾಮ ೧ಕ್ಕೆ ಕುಳಕೊನ್ನು ಮೊದಲುಕಾಟೆ ಗಂಜಿಂಪ್ರತಿಗೆ
೧ಕ್ಕಂಹದಿಕೆ ಗೆ ೧೨ಕ್ಕಂ ಬಾಹಾದುಕಾಟೆ ಗಲಂಗೆ ಇಳಪು ಅಂಣ ಉಡುಪಗೆ ಕಾಗ ೧೨ ವಾಸ್ತವ ಉಡುಪಗೆ ಗೆ ೧೨ ಆ ಸೇನ
ಬೊವಗೆ ಗೆ ೧೨ ಅಂತು ಗಲಿಲನ್ನು ಶುದ್ಧಕಾಟೆ ಗಲಿಲ ಆವೂರು ತೆರುವ ಧತ್ತದಿಂಬಾಹ ಅಕ್ಕಿನಾಡ ಹಾಗೆ ೪೦ ರೆಕ್ಕದಲ್ಲ ಅಕ್ಕಿ
ಮುಡಿ ೭೦ಕ್ಕೆ ಕಾಟೆಗೆ ೭೦ಉಭಯಂ ಕೊಂಗವಳಿ ಇಂದ ಕಾಟೆ ಗಲಿಲನ ವೂರ ಹೆದ್ದಾರುವನಹದಿಕೆಯ ಕಾಳಾವರ ಕಟ್ಟಂಗರೆ
ಕಾಟೆ ಗಲಿಲ ಉಭಯಂ ಕಾಟೆ ಗಲಿಲಕ್ಕಂ ವರಹ ಗುಣಿ ಅಕ್ಷರದಲು ಇನ್ನೂರ ಐವತ್ತೆರಡು ವರಹಾನ್ ಹುಟ್ಟುವಳಿಯ ಕೊಂಗು
ವಳಿಯ ಗ್ರಾಮವನ್ನು ಆ ಊರುತೆರುವ ಧತ್ತದ ಅಕ್ಕಿಯನ್ನು ಕಾಳವರದ ಕಟ್ಟಂಗರೆಲಿ ಬಾಹ ಹೊನ್ನನ್ನು ಶ್ರೀ ವಿವಾಹಶಂಕರ
ದೇವರ ಅಮೃತಪದಿ ನಂದಾದಿಲ್ಲಿ ಯತಿಶ್ವರರಭಿಕ್ಷೆಯ ಕಟ್ಟರೆ ಬ್ರಾಹ್ಮಣ ಭೋಜನ ಮೊದಲಾದ ಧರ್ಮ್ಯಗಳಿಗೆ ಆ ಗ್ರಾಮವನ್ನು
ಆ ಚಂದ್ರಾರ್ಕವಾಗಿ ಭೋಗಿಸಿ ಬಹಿಯಂದು ಭಾನಪ್ಪಗಳು ಬಿಸಿ ಸಮರ್ಪಿಸಿದ ಕೊಟ್ಟ ಪಟ್ಟಿ | ಪಟ್ಟಿವಪ್ಪದು ? ಭಾನಪ್ಪನ ಬರ
ಹದೊಪ್ಪ

Note.

This record is said to be a copy of an inscription, the original of which is not forthcoming. It was found in a palm-leaf manuscript work in the Śrīngēri Matt and was copied. It is also published in the Selections from the Records of the Śrīngēri Matt, Vol. I. 1927, a private publication of the Śrīngēri Matt in P. 21, but the date is given as S' 1352 Saumya and there are slight verbal alterations of the text therein.

After the usual invocation to Śambhu, the record states that on Monday, the 1st lunar day of the bright half of Kārtika in the Śaka year 1374 Prajōtpatti (its English equivalent being Monday, 25th October 1451, A.D. taking the Prajōtpatti of the current S' year 1374) Bhānappa, son of Chandrasa of Bārakūr made the gift of the village Koogavalli in the kingdom of Bārakūr, with an annual income of 252 varahas to Śankara Bhāratī, the head of the Śrīngēri Matt, under the orders of the king of Vijayanagar and Daṇḍayaka Voḍeyar. The occasion of the gift was the invitation of the *guru* to Vijayanagar and the worship of his holy feet (pādārcha-neyannu māḍi) by the king on the installation of the *guru*, in his seat after the

death of his predecessor Purushōttama Bhārati. Details of the income in money and paddy are next given. In addition to the money income from the village Kongavalli, a certain quantity of rice from the village was also granted to the guru, as well as some fixed dues of the village Kâlāvara Kaṭṭungere. Certain rights in the villages named are said to have been vested in two persons Vâstêva-uḍupa and Anna-uḍupa. The record ends with the signature of Bhânappa.

It has to be noted that the king of Vijayanagar at this time was Mallikārjuna, 1446-1467, but his name is not given in the grant. The name Śankara Bhārati, the head of the Śringêri Matt occurs as Śankarānanda (1428-1454) after Purushōttama Bhārati (1406-1448 A.D.) in the Śringêri Matt list of gurus (See Rice's Mysore Gazetteer, 1897, Vol. I, P. 474). Inscriptions, however give 1418-1451 to Purushōttama Bhārati (see E. C. VI Introduction P. 24, Koppa Taluk 44 of 1351). Grants that relate to Śankara Bhārati are rare. The present record shows that the Vijayanagar kings continued to honour and patronise the Śringêri Matt even after Harihara II.

Bârakûr is a village in the South Canara District and the Bârakûr province included parts of South Canara District and the adjacent parts of the Mysore State. Chandrasa, father of Bhânappa, the donor of the present grant, is met with in several inscriptions of S' 1355, 1356 and 1362, as the governor of Bârakûr. (See S.I.L., Vol. VII, PP. 159 and 236: also Mad. Ep. Rep. 1929, P. 48). Bhânappa is met with as the governor of Bârakûr in an inscription of S' 1374 under Valabha-Daṇḍayaka (see Mad. Ep. Rep. 1930, P. 55).

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Copy of a Śāsana of the king Krishṇarâya of Vijayanagar in
a kaḍita in the Śringêri Matt.

Kannaḍa language and characters.

ಶ್ರೃಂಗೇರಿ ಶ್ರೀ ಮಠದ ಕಡಿತದಲ್ಲ ಬರೆದಿರುವ ಕೃಷ್ಣರಾಯರ ಶಾಸನದ ನಕಲು.

1. ಯುವ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಬಿಂಜಿ ಶ್ರೀ ಮಂಜುಹಾರಾ
2. ಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ ಕೃಷ್ಣರಾಯ ಮಹಾರಾಯರು ಮಾ
3. ಛನಕಳಯ ನೀಮವಳಗಣ ಬರುವೆಗವಟೂರು ಹೊಳೆಹೊನ್ನೂರ ನೀಮೆ
4. ವಳಗಣ ಉಂಡಲ ಅದಕೆ ಸಲುವಕ್ಕಿ ಹರಕರೆ | ನಿವಮೊಳಿಸೊಳಿ
5. ಯಲಃ | ಸಹ ಗ್ರಾಮಗಳ ಗುಡ ಪ್ರಜೆಗಳಿಗೆ ನಿರೂಪ | ನಿಮಗ್ರಮ
6. ಗಳು | ಅನಾದಿ ಕಾಲ ಮೊದಲಾಗಿಯು | ಶ್ರೃಂಗೇರಿಯ ಮಠಕ್ಕೆ
7. ಸುಖದಾದ ಕಾರಣ ನಾಳು ಶ್ರೃಂಗೇರಿಯ ವಡೆಯರಿಗೆ ಪಾ
8. ಲಸ್ತೆಲು | ನೀಲು ಶ್ರೃಂಗೇರಿಯವಡೆಯರ ಅಣ್ಣ ಅಗ್ನಿಗೆ ವಳಗಾ
9. ಗಿ ನಡವರಾಗಿ | ಶ್ರೀ ವಿರುಪಾಕ್ಷಯೆಂದು ಬರಹ ಹಾಕಿ ಅದೆ.

Translation.

On the 30th lunar day of the dark half of Mârgaśira in the year Yuva, the illustrious râjâdhirâja râjaparamêśvara Krishṇarâya-mahârâya granted this *nirûpa*

to the *gaudu-prajes* of the villages Baruve and Gavaṭūru in the district (sīme) of Maḷēnahallī and the villages Uṇḍali, Harakere, Sivamoghe and Solḷebayalu in the district (sīme) of Hoḷehonnūr :—

Whereas from times immemorial your villages have belonged to the Śringēri Matt we have granted them to the *vaḍeyar* (lit : master or lord ; here it means Guru of Śringēri) and it behoves you to act according to the orders of the said *vaḍeyar* of Śringēri.

Śrī Virūpāksha.

Note.

This grant was issued by the Vijayanagar king Krishṇarāya (1509-1529) on Yuva sam. Mār. ba. 30 (corresponding to Wednesday 5th December 1515 A.D. taking S' 1437 Yuva which is the only Yuva occurring during the reign of Krishṇarāya) and directs the village headmen, etc., of certain villages (named) to obey the Śringēri Matt Gurus as their masters, as they alone were entitled to those villages from the beginning. Apparently there must have been some dispute about their ownership.

The villages named are Baruve and Gavaṭūr situated in the present Keṛehallī hobli of Nagar taluk, Shimoga District. Maḷēnahallī is a village in Hoḷalur hobli of Shimoga taluk. Śivamoghe is the present Shimoga town. Solḷebayalu is a village in Koppa taluk, Kadur District. Hoḷehonnūr is situated near the confluence of the Tungā and Bhadrā rivers in Shimoga taluk.

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Copy of a sannad of Raṇadullākhaṇ found in a palm-leaf ms. in the Matt at Śringēri
Kannada language and characters.

ಅದೇ ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದಲ್ಲಿ ಕರಡೇ ಕಾಗದದ ಪುಸ್ತಕದಲ್ಲಿರುವ ರಣದುರ್ಲಾಖಾನರ ಪನ್ನದಿನ ಪ್ರತಿ.

ರಣದುರ್ಲಾಖಾನರ ವಿಜೃಂಭಣೆ.

1. ಶ್ರೀ ಮತ್ಸರಮಹಾಸ ಪರಿವಾಜಕಾಚಾರ್ಯರಪ್ಪ ಶ್ರೀ ಶಿಂಗೇರಿ ಮ
2. ಟದ ಸಚ್ಚಿದಾನಂದ ಧಾರಕಿ ಸ್ವಾಮಿ ಶ್ರೀ ವಾದಂಗಳಿಗೆ ರಣದುರ್ಲಾಖಾನ
3. ರ ಸರಾಮು ನೀವು ಅಶೀರ್ವಾದವ ಕಳುಹಿಸಿದ್ದು ಅದರ ಬಹುಮಾ
4. ನದಿಂದ ಪೋದಿ ಕೇಳಿ ಸಂತುಷ್ಟರಾದೆವು ನಿಮ್ಮ ಯಲ್ಲಪ್ಪನ್ನ ತಿಳಿಸಲಾ
5. ಗಿ ಸಕಲ ಅಭಿಪ್ರಾಯಗಳು ಅರಿಕೆ ಆಯಿತು ನಿಮ್ಮ ಮಠಕ್ಕೆ ಶಿವಮೊ
6. ಗೆ ಶಿವಮೊಗಲವರೆಗೆ ಮಾನ್ಯದ ಗ್ರಾಮಗಳು ಉಂಟು ಆ ಗ್ರಾಮಗಳ
7. ನಿರ್ಬಂಧಕವಾಗಿ ನಡೆಸುವ ಹಾಗೆ ತಾಕೀತಿ ಕಾಗದವ ಬರಿಸಿ ಕಳುಹಡೇ
8. ಕೆಂದು ಬರೆಸಿ ಕಳುಹಿದ ರೀತಿಯಲ್ಲಿ ನಿಮ್ಮ ಯಲ್ಲಪ್ಪ ಹೇಳಿಕೊಂಡ
9. ಲ್ಲಿಗೆ ತಾಕೀತಿ ವಾರೆಗಳ ಬರೆಸಿ ಕಾಗದವ ಬರೆಸಿ ಕಳುಹಿರೇವೆ ಆದರಿಂದ
10. ತ್ರುಪ್ತವಾಧೀತ್ತಾಗಿ ನಂಮಿಂದಾ ಅಹ ಪ್ರಯೋಜನಗಳಿಗೂ ನಿಂ
11. ಮ ಅಶೀರ್ವಾದವನ್ನು ವೇಳೆ ವೇಳೆಗೆ ಬರೆಸಿ ಕಳುಹಿಸುತ್ತಾ ಬಾಹಾಗೆ
12. ಮಾಡಿಸುವುದು ಹೇಳಿದಂತೆ ಬರೆದು ಶಿವ ಮಹರು ಹಾಕಿ ಅದೆ.

Transliteration.

1. śrīmat-paramahansa parivrājakāchāryarappa śrī Śringēri-ma
2. ṭada Sachchidānanda-bhārati-svāmi śrīpādamaḷige Raṇadullākhāna-
3. ra salāmu nīvu āśīrvādaḥ kaḷuhisiyidri ādarabahumā-
4. nadiṇḍa vōdisikēḷi saṃtushṭarādevu nīmṇa Yellapanna ṭilahālā-
5. gi sakala-abhiprāyagaḷu arike āyitu nīmṇa maṭhakke Sīvamō-
6. ge-sīmegala vaḷage mānyada grāmagaḷu uṇṭu ā grāmagaḷa
7. nīrbāṇḍhakavāgi naḍesuvahāge tākiti-kāgaḍava barsi kaḷuhabē-
8. keṇḍu baresikaḷuhida rītiyalli nīmṇa Yallappa hēlikomḍa-
9. llige tāktivālegaḷa barsi kāgaḍava barasi kaḷuhidhēve adarimḍa
10. truptavādhittāgi nammimḍa āha prayōjanagaḷigū nīm-
11. ma āśīrvāḍavannu vēlevēlege barasi kaḷuhisuttā bāhāge
12. māḍisuvudu hēḷidaṇṭe baradu śikhe maharu hāki ade.

Translation.

To the holy feet of the illustrious paramahansa-parivrājakāchārya Sachchidānandabhāratisvāmi of the Śringēri Matt.—

Salutations (salām) of Raṇadullākhān.—

The blessings you sent we got read, and listened to with respect and regard and were pleased therewith. On further questioning your Yellappa we understood your ideas fully. As your Yellappa represented that your Matt possesses *mānya* (rent-free) lands in Śivamoga-sime and that you want *takiti* letters (letters of direction or command) from us to the effect that the villages should be compelled to be made over to your matt we have got the necessary *takiti voles* written and despatched with letters of instruction. This may satisfy you and you may arrange to despatch letters every now and then as to how far you require help from us, and convey your blessings.

Written according to instructions and affixed the seals of the signet (śikhe-moharu) thereto.

Note.

This is a letter issued by the Bijāpur general Raṇadullākhān in response to a letter of request from the Śringēri Matt directing his officers to enforce obedience to the orders of the Śringēri Matt in the collection of produce, etc., in their *mānya* lands in the Shimoga District.

The letter shows the high regard paid to the gurus of the Śringēri Matt even by the Mussalman rulers of Bijāpur. This letter of the Bijāpur general (together with the letters of Haider and Tippu to the Śringēri Matt published before in M.A.R. 1916, P. 74) would show that the Mussalman rulers far from molesting

the Hindus, showed great reverence to their accredited spiritual leaders and helped them in the discharge of their sacred duties.

No date is given. The guru of the Śringēri Matt is named Sachchidānanda-Bhārati. The Śringēri Matt succession list contains three Sachchidānanda Bhāratis 1622-1663, 1705-1741, 1770-1814 besides two Abhinava Sachchidānanda Bhāratis 1741-1767, 1814-1817 (Rice's Mysore Gazetteer Vol. I 1897, P. 474). Rana-dullākhān, general of Bijapur, invaded in 1637 Bankapur, Harihar, Basavāpatna and Tarikere up to the woods of Bednur, the whole of which was overrun. The Bednur chief was besieged in Kavale-durga but bought off the enemy. An attempt was next made on Seringapatam but the king of Mysore, Kanthirava-Narasa-Rāja-Vodeyar (1638-1659) succeeded in effectually repelling the invader. With Rana-dullākhān was associated the Mahratta general Shāhji, father of the famous Śivaji.

It is thus probable that it was the first guru of the name Sachchidānanda Bhārati in the Śringēri Matt (1622-1663) who sent his agent Yellappa to Rana-dullākhān and got help from him. The present record must have been issued about 1640 A.D.

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Copy of Rannaghaṭṭa grant, dated Ś1582 of Śrīrangarāya of Vijayanagar found in a paper manuscript book in the Matt at Śringēri.

Kannada language and characters.

ಶೃಂಗೇರಿ ಮಠದ ಕರಡೇಕಾಗದದ ಪುಸ್ತಕದಲ್ಲ ಬರೆದಿರುವ ರನ್ನ ಘಟ್ಟ ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ.

ಬೇಲೂರು ಶೀಮವಳಗಣ | ರಣಘಟ್ಟದ ತಾಂಪ್ರ ಶಾಸನ ಪ್ರತಿ ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ
ಚಂದ್ರಚಾಮರಡಾರವೆ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವ || ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂದ
ಸಪಾತಮಃ | ಹೆಮಾದ್ರಿಕುಶಾಯತ್ರಧಾತ್ರೀ ಧತ್ವಶ್ರಿಯಂದಧಾ || ಶ್ರೀದಾವಸಾನನಮನಂತರಮಂತರಾಳೇ ಸಂವೇಶಿತ ಶಶುತಯಾಶ
ಯವೇ ಧವಾನಾ ಕರ್ಣಾಸಿ ರೈಶ್ರಮವಿನೋದನ ಕರ್ಮಕುರ್ವನ್ಮಾಣ ಮಾವಪತು ಮೇಕರಿರಾಜವಕ್ತ್ರಃ | ಅಸ್ತಿಕ್ಷೀರಾರ್ಣವಾ
ದ್ವೇ ವೈರ್ಮಥ ಮನಾತ್ಪುಧಾರ್ಥಿಃ | ಹೈಯಂಗವೀನವದ್ವಾ ಶಂನಿರಸ್ತ ತಿಮಿರಂಮಹಃ | ಅಸ್ತಶ್ರೀತನಯ ಶ್ವಶೋಭಿತುಕ್ತೈರನ್ವ
ರ್ಧನಾಮಾಬುಧಃ | ಪುಂಜೈರಸ್ಯಪುರೂರವಾ ಧುಜುರೈ ರಾಯುದ್ವಿಷಾಂನಿಷ್ಠತಃ | ತಸ್ಯಶ್ರೀರ್ನಹುಷೋಫ ತಸ್ಯಪುರುಷೋ
ಯುದ್ವೇಯಯಾತಿಃಕ್ಷಿತಾಃಪಾತಸ್ಯತು ತುರ್ವಸುರ್ವಸುನಿಧಃ ಶ್ರೀ ದೇವಯಾನೀಪತೇಃ | ತಸ್ಮಾದ್ಗೋಪಾಲರಾಯಾತ್ಮಕಲಜನ
ದೃಶಾಂ ಸರ್ವದಾನಂದಕೋಯಃ ಪಾತ್ರೇಭ್ಯೋದತ್ತದಾಯಃ ಪುಥುಯಶಸಿ ಮಹಾನಪ್ರಮೋದೋದಮೇ ಯಃ | ಯುದ್ವೇಶ್ರೀಕಾ
ರ್ತಿಕೇಯಃ ಪ್ರಥಿತಗುಣಗಣೋ ವೆಂಗಮೂದಾತನೂಜಃ | ಪಾತ ಶ್ರೀರಂಗರಾಯ ಪ್ರಥುವರನುಮನೋಧಾತ್ಯಧಾಷ್ಟಿ . ನಾರಾಂ
ಬುನ್ವರ್ಣ ಪದ್ಮಾಂಕಿತ ಮಿತನುಮಹಧಾ ಪುನೀಯಾಂಲಂಚ || ಶ್ರುತ್ವಾಯೇರಾಜ ಹಂಸಾಸ್ತುರಿತ ಮುಪಗತಾರಾಲನಂ ಪ್ರಾಪ್ತ
ತಸ್ಮಿಂಸ್ತಶ್ರೀತ್ವಾರ್ ಕ್ರಾಂತಗಾತ್ರಾಃ ಸಕಲ ಜಗತಿ ತದ್ವಾಪ್ತಂ ಪ್ರಾಪಯಂತಿ || ತಸ್ಮಿನ್ನಗಿರಾರಾಜ ಪಾತಿಕೇ ಹೇಮ ಪೀಠಕೆ |
ಶ್ರೀಮದ್ರಾಪಾಧಿರಾಜೇತು ಶ್ರೀರಾಜ ಪರಮೇಶ್ವರೇ | ಶ್ರೀ ವೀರಪ್ರತಾಪ ವೀರ ಶ್ರೀರಂಗರಾಜ ನೃಪೇಂದ್ರಾಧಿಪ ಸಮಾಯು
ಕ್ತಾಂಮುಹೀಂ ಶಾಸತಿ ಧರ್ಮತಃ | ಶಾಲವಾಪನಕೇತು ಧರಣ್ಯಾಂಧ್ಯಷ್ಟ ಪಂಡಿತ ಶಾರ್ವಂವರ್ಷೇ ಪುಷ್ಯದರ್ಶನವಿಯೋಗ
ಯುಕ್ತೇಶ್ರೀ ರಂಗರಾಯನ್ಮಹ ತಾಜಯಂತೀದಂ | ಧೂಮಿದಾನಮಕ ರೋನ್ಮಯಮಿಧಂ ಕೃಷ್ಣ ಯೋಗಿಮಠ ಕೃಷ್ಣ ಪದಾಧ್ಯಾಂ
ಶ್ರೀಮತ್ಪಾರಮ ಹಂಸಯೋಗ ವಿಧವೇವಂಶೇಗ್ರಣೇ ನಾಂಪರವ್ಯಾಸ ಶ್ರೀಶುಕಗೌಡವಾದ ವಿಲಸದ್ಗೋವಿಂದ ನಾಮಾಂತತಃ
ಕ್ಷೀರೇಶ್ವಾಮಿ ಮುನೇಶ್ವ ಪಿಚ್ಚಲಗುತಿ ಸ್ತಸ್ಮಾದ್ಗೋವಿಷ್ಣುಸ್ವಾಮಿ ಮಠೇ ಪ್ರಸಿದ್ಧ ಸುಮಹಾ ಮುಗಳ್ಯಾ ಪುರ್ಯಾಮ
ಧೂತ || ಸಕಲ ನಿಗಮಧಾಮಾ ತತ್ರ ತತ್ಪಾರ್ಥವೇದೀ ಪುನಗಿರನಗರ ಶ್ರೀಕಾರಣಶ್ಚಾಗ್ನಿ ಮೂರ್ಧಾಮುರಹರ ಕೃತಚಿತ್ತಚಿತ್ತಿದಾ
ನಂದ ಶಿಷ್ಯೋ [ಜಯತಿ] ಜಗತಿ ಕೃಷ್ಣಾನಂದ ನಾಮಾಯತಿಂದ್ರಃ | ತಸ್ಮೈಶ್ರೀರಂಗರಾಯಃ ಪ್ರಥಿತಗುಣಗಣಾ ಲಂಕೃತಸ್ಯ

ವಂಶೇಹ್ಯಾಪಾಸ್ತಂಬಾಕ್ರಿಗೋತ್ತೋಮನುಸಮನುಕ್ತುತೋ ವಂಕಟೇಶಃ ಪ್ರಪಾತ್ರಃ | ರಂಗಾಂಬಾಯಾಶ್ಚ ಪಾತ್ನೋವರ ಗುಣನಿಲ
ಯೋರಂಗ ರಾಷ್ಟ್ರಮ ದೇವೈಃ ಪುತ್ರಶ್ರೀ ರಂಗರಾಜಃ ಪ್ರಭುವರತಿಲಕೋ ಯಾಚಕೇಷ್ವಾರ್ಥದಾತಾ | ಅರ್ಥೋದಯೋಸತಿತದಾ
ಶುಭಕಂಸಮೇತು ದೇಲೂರ ಸೀಮ್ನಿಯತಯೇ ಮಿತಧಕ್ತಿಯುಕ್ತಃ | ಸಸ್ತರ್ನಪೂರ್ವಕ ನಮರ್ಪಣಶುದ್ಧ ಬುಧ್ಯಾಗ್ರಾಮದ್ವಯಂ ಸಮ
ದದಾನ್ಯಹನೀಯಕೀರ್ತಿಃ | ಯೇಕೋಬಳಗನಾಡೆ ಶ್ರೀ ರಣಪುಟೇನುಸ್ಥಿತಃ | ಯೆಲ್ಲಬೀಹೋಯಾತ್ಮವೇ ಯಾಂಮೈಹಾಡ್ಡ
ಗಿರೀತಿತ | ಪಶ್ಚಿಮೇ ಬಿಕ್ಕ ಕೋರಾಪ್ಯಾಃ ಉದಂಗ್ಯರಾಪುರಾಭಿಧಃ | ಹಾರೋನ ಹ್ಯಾಮಪರಸ್ತತ್ರ ಕರ್ಯಾಣಿ ಸಂಸ್ಥಿತಃ | ಸಿಂ
ಗಾಪೇಶತ್ಪುಷ್ಪಗ್ರಾಮ ನಕಿತಃ ಸಪರಾಂಸ್ಥಿತಃ | ಚತುಶೀಮಾಸಮಾಯುಕ್ತಾಂಯೇತದ್ವ್ಯಾಮದ್ವಯಂದದಾ || ಗ್ರಾಮದ್ವಯೇ
ಪೇರಾಪುರೀ ಸಮೀಪೇ ಧೂಮಿಂವಿರೋಕ್ಯಾಮರ ಭೋಗಯೋಗ್ಯಾಂಸಂಸ್ಥಾಪ್ಯ ಸದ್ವ್ಯಾಮನ ಮುದ್ರಿಕಾಶ್ಚಶಿರಾಶ್ಚತುರ್ದಿಕ್ಷು
ಮುಮುಕ್ಷುವೇದಾತ್ || ನಿಧಿನಕ್ಷೇಪ ವಾಶಾಣಸಿದ್ಧ ಸಾಧ್ಯನಮಸ್ಥಿತಂ | ಅಕ್ಷಿಂಜ್ಯಾಗಾಮಿಸಂಯುಕ್ತಂ ಜರೇನಚಮನೋಹರಂ ||
ಸಿಷ್ಯಪ್ರಸಿಷ್ಯ ಭೋಗ್ಯಂಚಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ | ದಾನಸ್ಯ ಪರಿವೃತ್ತೇಶ್ಚ ವಿಕ್ರಯಸ್ಯಾಪಿ ಶೋಭಿತಂ | ಶ್ರೀರಂಗ
ರಾಯ ಧೂಪಾರೋಪಿರಂಜ್ಯೋದಕ ಪೂರ್ವಕಂ | ತ್ರಿವಾಕ್ಯರಣ ಪೂರ್ವಂತ್ಯು ತಸ್ಯೈವಾದಾಂವ್ಯಹೀಮಿಮಾಂ | ಯೇವಂವಿ
ಖಿತಂ ತಾಂಬ್ರಶಾನಂದತಪಾಂನೃದಾ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂಪರದತ್ತಾನು ಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದ
ತ್ತಂ ಸಿದ್ಧಲಂಭವೇತ್ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಭ್ಯಯೋನುಪಾಲನಂ | ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದ
ಚ್ಯುತಂಪದಂ | ಯೇಕೈವಧಗಿನೀರೋಕೇ ಸರ್ವಪ್ರಾಮುಖಿ ಧೂಮುಜಾಂ | ನಥೋಗ್ಯಾನಕರ ಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸಂಧರಾ |
ಬ್ರಹ್ಮ ಸ್ವಪರಿ ಪಪ್ಪಾನಿ ವಾಹನಾನಿ ಬರಾನಿಚ | ಯುದ್ಧಕಾಲೇ ವಿಶೀರ್ಯಂತೇ ಸೈಕತಾ ಸ್ನೇಹವೈಯವಾ || ಶ್ರೀರಾಮಾಯಂ
ತ್ರವಸ್ವಾ ಹಾಕಿದ ಸಾಧನ.

Transliteration.

Belûru-śime-valagaṇa | Raṇaghaṭada tāmbra-śāsana-prati. Śrī Gaṇâdhipata-ye
namah | namas tunga-śiraś-chumbi-chandra-chāmara-chârave | trailôkya-nagarâ-
rambha-mûla-stambhâya Śambhave || | Harêr Ilâvarâhasya dāmshtâ-daṇḍa [s] sa
pātu vah | Hêmâdri-kalaśâ yatra dhâtri chhatra-śriyaṁ dadhau || Kriḍâ-vasâna-
samanantaram antarâle samvêśitaḥ śisutayâ śayaṇe Bhavânyâ karṇânilaiḥ śrama-
vinôdana-karma kurvan kalyâṇam âvahatu me Karirâja-vaktraḥ | asti Kshîrârṇa-
vâd dēvair mathyamânât sudârthibhiḥ | haiyamgavînavajjâtam nirasta-timiram mahah
| asya śrī tanayas tapôbhiratulaḥ anvartha-nâmâ Budhaḥ punyair asya Purûravâ
bhuja-balair Âyur dvisham nighanataḥ | tasya śrīr Nahushô' tha tasya parushô
yuddhê Yayâtiḥ kshitau khyâtaḥ (s) tasya tu Turvasur vasu-nibhaḥ Śrī-Dēvayânti-
patêḥ | tasmâd Gôpâlarâyât sakala-jana-drîśâm sarvadâ nandakô yah pâtrêbhyô
datta-dâyah pruthuyaśasi mahân apramêyô damê yah | yuddhê śrī Kârtikēyah
prathita-guṇa-gaṇô Vengamâmbâ-tanûjah | khyâtaḥ Śrīrangarâya-prabhuvara-
sumanô dhâtri-dhâmnô . . . nâlpâmbu svarṇa-padînâm-kitam iti sumaha-chhlâgha-
niyâmjaliṁ cha | śrutvâ yê râjahamsâ svaritam upagatâ lâlanaṁ prâpya tasmiṁ
stat-kirtyâ-krânta-gâtrâḥ sakala-jagati tad-bhâshanaṁ prâpayanti || tasmin
Ghanagirau râja-prâpitê hēmapîṭhake | śrīmad râjâdhirâjê tu śrīrâja-paramêśvare | śrī
vīra-pratâpa Vīra-Śrīrangarâja-nṛipe sâdri-dvīpa-samâyuktâm mahim śâsati
dharmataḥ || Śâlivâhana-śakê tu dharanyâṁ dvyashṭa-pancha-śâsi-Śârvari-varshê
pushya-darśa-raviyôga-yutê Śrīrangarâya-nṛipatau jayatîdam | bhûmidânam akarô
[t] svayam iththam Krushṇa-yôgi-maṭha Krushṇa-padâbhyâm śrīmat pârama-
hamsya-yôga-vibhavê vaṁśê' granînâm para Vyâsa Śrīśuka Gaṇḍapâda vilasad-
Gôvinda-namnam tataḥ Kshîraḥ-svâmi-munê-ś cha Piechhalayatîs tasmâd yati-
Śrīdharô Vishṇusvâmi-maṭhê prasiddha-sumahâ-Muḷvâyi-puryyâm abhût || sakala-

nigama-dhâmâ tatra tatvârtha-vêdî Ghanagiri-nagara-śrî kâraṇa-śchâgni-inûrdhâ
 Murahara-kruta-chit Sachchidânanda-śishyô jagati Krushṇânanda-nâmâ yatîndrah
 | tasmai Śrîrangarâyaḥ prathita-guṇa-gaṇâ-lam-krutas tasya vaṃśehy Âpâstamba-
 tri-gôtrô Manu-sama-sukrutô Venkaṭêśaḥ prapautrah | Raṃgâṇibâyâś cha pautrô
 vara-guṇa-nilayô Rangarâṭ Tiṇṇma-dêvyôḥ putra Śrîrangarâjaḥ prabhuvâra-tilakô
 yâchakêśhâtârtha-dâtâ | Ardhôdaye sati tadâ śubhahamsamêtu Bêlûra-sîmni yatayê'
 mita-bhakti-yuktah | sa-svarna-pûrvaka-samarpaṇa-śuddha-budhyâ grâma-dvayaṃ
 samadadân mahânîya-kîrtiḥ | yêkô Baḷaganâḍe śrî Raṇaghaṭêti susthitaḥ | Yallachî-
 hoḷeyât pûrvê yâmyê Haḍlagirîti cha | paśchimê Chikka-Kolyâkhyâḥ udamg
 Mallâ-purâbhîdhaḥ Hârônabalyâm aparas tatra Kalyâṇi-samsthitaḥ | Siṃgâpêṭhe-
 tyupa-grâma-sahitaḥ saphalâṃnvitaḥ | chatuḥ-sîmâ-samâyuktâṃ yêtaḍ-grâma-
 dvayaṃ dadau | grâma-dvaye Vêlâpuri-samîpê bhûmim vilôkyâ-mara-bhôga-yôgyâṃ
 samsthâpya sadvâmana-mudrikâścha silâś chatur-dikshû mumukshuvêdat | nidhi-
 nikshêpa-pâśâṇa-siddha-sâdhya-samanvitaṃ | akshimṇyâgâmi-sam'yuktaṃ jalêna cha
 manôharaṃ | śishya-prasishya-bhôgyaṃ cha kramâd â-chandra-târaṇaṃ | dâna-sya
 parivrittêś cha vikrayasyâpi śôbhitaṃ | Śrîranga-râyabhûpâlô hiraṇṇyôdaka-pûrva-
 kaṃ | tri-vâkkaṇa-pûrvaṃ tu tasmai prâdân mahîm imâṃ | yêvaṃ vilikhitâṃ
 tâmbra-śâsanâṃ dattavâṃṇ mudâ | sva-dattâ [d]dviguṇaṃ puṇyaṃ paradattânu-
 pâlanâṃ | para-dattâpahârêṇa sva-dattaṃ nishphalaṃ bhavêt | dâna-pâlanayôr
 madhye dâna chhrêyô-nupâlanâṃ | dâna [t]svargam avâpnôti pâlanâd achyutaṃ
 padaṃ | yêkaiva bhaginî lôkê sarvêśhâm api bhûbhujâṃ | na bhôgyâ na kara-grâhyâ
 vipra-dattâ vasumdharaḥ | braṃhasva-paripushtâni vâhanâni balâni cha | yuddha-
 kâlê viśîryamntê saikatâś sêtavô yathâ | Śrîrâmâ yaṃtta vappâ hâkida sâdhana.

Translation.

Copy of the copper plate śâsana of Raṇaghaṭa in Bêlûr-sîme.

Salutation to Gaṇâdhipatî. Obeisance to Śambhu, beautiful with the fly-flap that is the moon touching his lofty head and the foundation pillar for the construction of the city of the triple world. May the bar-like tusk of Hari who assumed the form of a boar for sport, resting on which the earth with its finial of Mêru appears like an umbrella protect you. May the god with the face of the lord of elephants (Gaṇêśa) who as a baby was taken near Pârvatî after her sports and by a breeze caused by the movement of his ears removed her fatigue—do me good.

There is the light (Moon) born like butter from the churning of the Milky ocean by the gods for nectar and a dispeller of darkness. His son born after great austerities was Budha truly so named (*budha* means learned). To Budha, who was a slayer of his enemies, was born Purûrava by good fortune. His son was Nahusha whose son was the world-famous Yayâti, fierce in battle. To Yayâti, husband of Dêvayâni was born a son Turvasu, an equal of the Vasus. From him was descended Gôpâlarâya, and his son by Vengamâmbâ was Śrîrangarâya, delighter of the eyes of all

people, bestower of gifts on all the deserving supplicants, possessed of great fame, unfathomable and uncontrollable, a Kârtikêya in battle, son of Vengamâmbâ and possessed of glorious qualities. The royal swans hearing that the famous king Śrīranga's kingdom was an abode of Brahma full of learned men and large quantities of water (tanks, etc.) and characterised by golden lotuses (gold flowers or coins) and worthy of great praise went there from Svarga and being well treated by him, and their bodies covered by his glory, publish the news all over the universe.

While the heroic king, rājādhirāja rāja-paramēśvara vīra-pratāpa Śrīrangarāja seated on his ancestral golden seat at Ghanagiri was ruling the earth with all its mountains and islands in righteousness, in the year counted by two, eight, five and one (1582), in the cyclic year Śārvari, in the month Pushya, on the new moon day, the king made a gift of land as follows to the feet of Kṛishṇa in the Matt of Kṛishṇa-yōgi.

In the lineage of the great paramahamsas arose Vyāsa, Śuka, Gauḍapāda, Gôvinda and after him Kshīrasvāmi, next Piechehala-yati and after him Śrīdhara yati in the famous Matt of Vishṇusvāmi in Muḷvāyi-puri. Among them was the lord of ascetics Agnimûrdha Kṛishṇānanda, disciple of Sachchidānanda, an abode of the Vedas, versed in the meaning of tatvas, protector of the city of Ghanagiri (Penugonḍa), a devotee of Vishṇu and world-famous. To him, Śrīrangarāja, an ornament of kings, bestower of all things desired by supplicants, son of Rangarāja and Timmādēvi, and grandson of Rangāmbâ and Śrīrangarāya and great-grandson of Venkaṭēśa, belonging to Atri-gôtra and Āpastamba-sûtra gave away on the occasion of Ardhôdaya two villages in Bêlûr-sime with great devotion and with the gift of gold. Of these one is Raṇaghata, situated in Baḷaganāḍ district, to the east of the stream Yellachi, to the south of Hâḍlagiri, to the west of Chikka Kolli, to the north of Mallāpura. The other is Kalyāṇi Hârônahaḷli with a hamlet named Singapêṭha. Both these villages situated within the four boundaries named near Vêlāpur in an area fit to be enjoyed by gods were given away after setting up boundary stones bearing the figure of Vāmana to the ascetic with all the rights of treasure on the surface and underground, minerals, rights which are ready and which are possible, imperishables, futures, water sources, to be enjoyed by disciples and disciples' disciples in succession, for as long as the moon and stars endure with liberty to give away, exchange or sell. King Śrīrangarāya gave away this land to him with pouring of water on gold, repeating the gift thrice and with his mind, body and speech (tri-karaṇa-pûrvam) acting in unison, and granted joyfully a copper śāsana written accordingly.

Imprecatory stanzas: Sva-dattād- dāna-palanayôr madhyê.....
ekaivabhagint.....

The vehicles and troops derived from the Brahmans' property perish in times of war like the bridges of sand.

Śrī Râma.

Note.

This record found in a paper manuscript of the Śringēri Matt purports to be a copy of a copper plate Śāsana. The copper plates which formed the original of this are not available in the Matt.

It registers the gift of two villages Raṇaghaṭṭa and Kalyāṇi Hārōnahalli near Vēlāpuri (Belur) situated in Baḷaganāḍ (Baḍaganāḍ) by the Vijayanagar king Śrīrangarāya, son of Gōpālarāja and Timmādēvi to the ascetic Agnimūrdha Kṛishṇānanda of the Muḷvāvipuri Matt. The date is given as S' 1582 Śārvari sam. Pushya ba 30. Sunday, a time of Ardhōdaya-puṇyakāla and corresponds to Sunday January 20th, 1661 A. D. which has the constellation of Śravaṇa. For Ardhōdaya, a combination of new moon day of Pushya or Māgha with Sunday, Śravaṇa nakshatra and Vyatipāta-yōga is necessary (See M. A. R. 1931, P. 154 and such a combination is found on the date referred to.

The donor is evidently Śrīrangarāya VI, king of Vijayanagar (C. 1643-1664) several of whose grants are found in the Belur Taluk (E. C. V Belur 80 of 1659, 81 and 122 of 1660 A. D., etc.)

One of the two villages granted in the record, *i.e.*, Raṇaghaṭṭa is the same as the present village Raṇaghaṭṭa, a village situated about eight miles to the south-east of Bēlūr town in Bēlūr Taluk. A stone inscription has been discovered in that village recording the gift of the village by Śrīrangarāya to Kṛishṇānanda-svāmi of Muḷvāgil, the donee of the present grant. The date is also similar except the tithi which is given as bahuḷa 10 and not bahuḷa 30 as in the present grant. [M. A. R. 1926, P. 40.] See also M. A. R. 1919, P. 37; M. A. R. 1933, P. 183.

The donee Agnimūrdha Kṛishṇānanda belongs to the sect of the Bhāgavata-sampradāya which has its headquarters at the village Muḷbāgal in Tīrthahalli Taluk, Shimoga District.

It may also be interesting to note that the village, *viz.*, Raṇaghaṭṭa is now in the possession of the Śringēri Matt.

The other village granted in the present record, *viz.*, Hārōhālli is about three miles to the south-east of Raṇaghaṭṭa in the same Belur Taluk.

The signature at the end of the record is Śrī Rāma as in the other copper plate grants of Śrīrangarāya VI (Cp. E. C. V. Belur 81, 82, etc.)

35

Copy of the grant of Sūrāpura, dated Ś 1532 of the king Śrīrangarāya of Vijayanagar found in a palm-leaf ms. in the Matt at Śringēri.

Kannaḍa characters and Telugu language.

ಶ್ರೀಂಗಳಿರಿ ಮಠದ ಕರಡೇಕಾಗದದ ಪುನಃ ಕದಲಿ ಬರೆದಿರುವ ಸೂರಾಪುರದ ತಾಮ್ರ ಶಾಸನ ಪ್ರತಿ.

ಶ್ರೀ.ಗಣಾಧಿಪತಯೇನಮಃ | ಹರ್ಷೋರಾ ನಮಸ್ತುಂಗ ೧೫೮೨ ಪೂವ
ನಾಮ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೫ ಯಲ್ಲು ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಡಾರ್ಯಮುರ್ ಮುಳುವಾಯ

ಸಿಂಹಾಸನಾಧಿಷ್ಠಿತ ಶ್ರೀಮತ್ಪಟ್ಟದಾನಂದ ಮಹಾಯೋಗೀಂದ್ರ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕುರೈನ ಶ್ರೀ ಕೃಷ್ಣಾನಂದ ಸಾ ಮುಲವಾರಿ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಂಬುಲುಕು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀರಂಗರಾಯ ದೇವ ಮಹಾ ರಾಯರೈ ಯವಾರು ದಂಡೆಟ್ಟಿ ಸಮರ್ಪಿಂಟಿನ ಭೂದಾನ ಧರ್ಮ ಶಾಸನಮು | ಜುಗರಮಾನಿ ಸೂರಾಪುರಮು ಅನೆ ಗ್ರಾಮಮುನ್ನು ಗೋಪಾಲಸ್ವಾಮಿ ಪೂಜಕು | ಯಾತಥಾ ತಥಿ ಪುಣ್ಯಕಾಲಮಂದು ಸಹಿರಣ್ಣೋದಕದಾನದಾರಾಪೂರ್ವಕ ಮುಗಾ ಕೃಷ್ಣಾರ್ಪಣಂಗಾ ಸಮರ್ಪಿಂಟಿನ ಭೂದಾನಗ್ರಾಮಧರ್ಮಸಾಧನಮು.

Note.

This also purports to be a copy of a copper plate grant and seems like an abbreviated form of the Sûrâpura copper plate grant published in the last year's Report, M. A. R. 1933, P. 183.

It is in Telugu language and records the gift of a village Jalagara-mâni Sûrâpura to the ascetic Krishnânuandasvâmi of the Muḷbâgal Matt (called Muḷuvâyi-simbâsana) by the Vijayanagar king Śrīrangarâya-dêva-mahârâyalaivârû, i.e., Śrīrangarâya VI for the worship of the god Gôpalasvâmi, the tutelary deity of the Matt. It is issued on the date S' 1582 Plava sam. Kâr. śu. 15 which corresponds to 27th October 1661.

The village Sûrâpura, granted in this record is about two miles from Bêlûr and like Raṇaghaṭṭa of the previous record now belongs to the Śringêri Matt.

36

At the village Paśchimavâhini in the hobli of Mēlupâlu on the first stone standing in front of Gôpinâtha temple.

Size 4' × 1'

Kannada language and characters.

ಅದೇ ಪಶ್ಚಿಮವಾಹಿನಿ ಗ್ರಾಮದ ಗೋಪೀನಾಥದೇವರ ಗುಡಿಯ ಮುಂದೆ ನಿಂತಿರುವ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1'

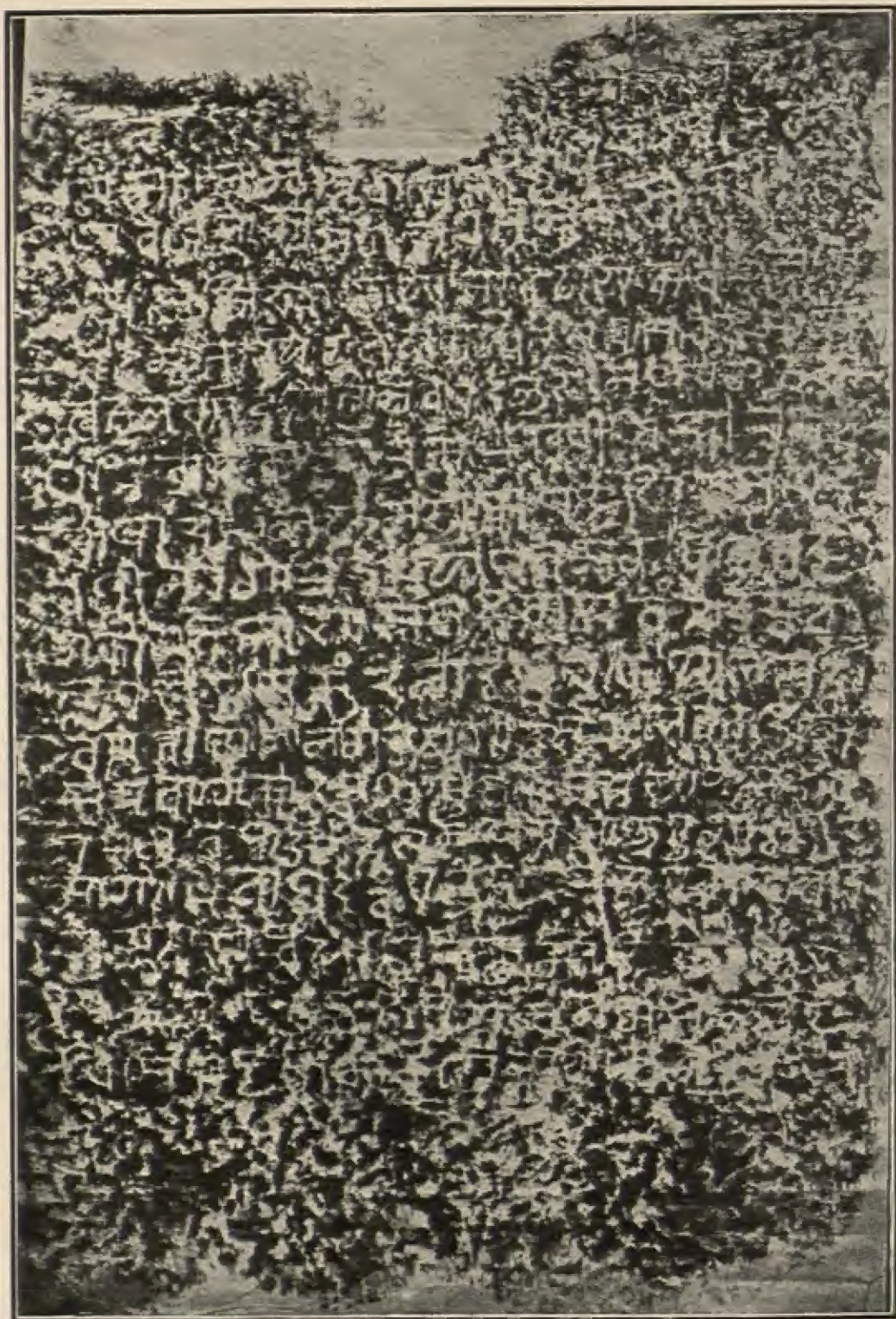
ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಅಕ್ಷರ.

- | | |
|----------------------------|---------------------------|
| 1. ದೊಲ್ಲರನು . . | 7. ಕೊಂಡು ಪಶ್ಚಿಮವಾಹಿ |
| 2. ಆಯ್ತು ನಾಡಕೆಳ | 8. ನಿಯ ಗೋಪಾಳದೇವರ ಆ |
| 3. ಗಣಪಾಳಹಳಯಭೂಮಿ | 9. ಮೃತಪಡಿಗೆ ಧಾರಾಪೂ |
| 4. ಉತ್ತಾರವಕೊಂಡು ಅದ [ಕೈ] ಕೈ | 10. ವರ್ತವಾಗಿ ಕೊಟ್ಟನು \| ಯೀ |
| 5. ಯವಾಗಿ ಅಧಿಕಾರಿ ದೈಸದಿ | 11. ಧರ್ಮವನಳಿದವರು ಪಾಪ |
| 6. ಂದ ? ದಾನಕ್ರಿಯವಾಗಿ | 12. ದಲು ಕೋಹರು |

Note.

This inscription is engraved in Kannada characters of the 14th century. Some letters in lines 1 and 2 are not clearly legible as they are not well carved.

PASCHIMAVAHINI STONE INSCRIPTION OF VIDYARANYA.



(P. No. 37—p. 139.)

Mysore Archaeological Survey.]

The inscription records the gift of some lands in the village Bâlehali for the expenses of offering food to the god Gôpâlâdêvaru (same as the present god Gôpinâtha) in the village Paśchimavâhini. The donor is named Bollarasa. He was a subordinate of the famous minister Mâdhavamantri or Mâdarasa (See p. 126 of the present report). The village Bâlehali is situated at a distance of two miles from Bâlehoṇṇur in Narasimharâjapura Sub-Taluk, Kadur District and is the headquarters of a Virâṣaiva matt and is situated at a distance of about 20 miles from Śringêri. Paśchimavâhini is a village about two miles from Śringêri, and is so called because here the river Tungâ flows westwards and not to the east or north or south, its usual directions.

Bollarasa is stated to have purchased the lands for a price with the approval of the local head of the village (adhikâri byesadimda) but the words used are not quite clear. The usual imprecation that those who violate the charity will incur sin is given at the end of the record.

No date is given. From the paleography, and the mention of Bollarasa, the record seems to belong to the end of the 14th century.

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On a second slab in front of the Gôpinâtha temple in the same village Paśchimavâhini [Plate XIX].

Size 5'—0" × 1'—6"

Nâgari characters, Kannada language.

ಮೇಲುಪಾಲು ಕೋಟಿ ಪಶ್ಚಿಮವಾಹಿನಿ ಗ್ರಾಮದ ಗೋವಿನಾಥದೇವರ ಗುಡಿಯ
ಮುಂದೆ ನಿಂತಿರುವ 1ನೆಯ ಕಲ್ಲು.

ನಾಗರಾಕ್ಷರ.

ಪ್ರಮಾಣ 5' × 1½'

1. ಶ್ರೀಗಣಾಧಿಪತಯೇ
2. ನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾ
3. ರವೆ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭ
4. ವೆ || ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಕವರ್ಷ ಸಾವಿ
5. ರದ ಮೂನುರಯೆಂಟು ನೆಯ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಮಾಪ
6. ಬಹುಳ ಚತುರ್ದಶಿ ಸೋಮವಾರದಲು ಶ್ರೀಮತ್ಪರಮಹಂಸ
7. ಪರಿವ್ರಾಜಕಾಡಾರ್ಯರು ಮಪ್ಪ ಶ್ರೀ ವಿದ್ಯಾರಣ್ಯ
8. ಶ್ರೀ ಪಾದಂಗಳು ಯೆಂಮ ಶುಕ್ಲ ಪಕ್ಷ ಶ್ರಿಧರಪುರದ
9. ರಥೀಶರ ಗೋತ್ರದ ಆಯ್ಯಪನ ಮಗ ವಿಷ್ಣುಧಟ್ಟ
10. ಗೆ ಕೊಟ್ಟ ಶಿರಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದಡೆ ದೊ
11. ಣ್ಣರಸರು ಕಿಕ್ಕಂದನಾಡ ಹರವಯ್ಯಲ ನದು
12. ವಣ ಭಾಗೆಯೊಳಗೆ ಕುಳಗೊಡನ ಕುಳವಕಡಿದು ಸ
13. ಮಗ್ಯವಾಗಿ ಕೊಟ್ಟ ಪಶ್ಚಿಮ ವಾಹಿನಿಯ ಗೋವಿನಾಥದೇವ
14. ರ ಅಮೃತಪಡೆಗೆಂದು ಸಮರ್ಪಿಸ್ತ ಆ ಊರು ಗಾ[ದು]ಗಳು

15. ಅ ಗೋಪಿನಾಥ ಬೇವರ . . . ಪಹಾರಮೊದರಾದ
 16. ಯೆಲ್ಲವ . . . ಮಾಡಿಕೊಟ್ಟ . . .
 17. . . . ನಮ . . .
 18. . . . ಬಿಟ್ಟ ಗ್ರಾಮದ ಕಿರಾ ಶಾಸನ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. śrī Gaṇādhīpatyē
2. namaḥ namas tūṅga-śiraś-chumbi-chandra-chāmara-chā-
3. rave ¹ trailōkya-nagarāraṁbha-mūla-stambhāya Śaṁbha-
4. ve ² svasti śrī jayābhyudaya Śaka-varsha sāvi-
5. rāda mūnura- yemṭṭaneya Krōdhana-samvatsarada Māgha-
6. bahula cbaturdaśi Sōmavāradalu śrīmat paramahamsa
7. parivrājakāchāryarum appa śrī Vidyāraṇya-
8. śrīpādamaṅgaḷu yemma śuklapaṭṭa Śrīṅapurada
9. Rathitara-gōtrada Ayyapana maga Vishṇubhaṭṭa-
10. ge koṭṭa śilā-śāsanada kramavemṭemdaḍe Bo-
11. llarasaru Kikundanaḍa haravaryyali naḍu-
12. vaṇa-bhāgeyoḷage kuḷagaḍana kuḷava kaḍidu sa-
13. magravāgi koṭṭa Paścimavāhiniya Gōpāladēva-
14. ra amritapaḍigendu samarpista ā ūru gau [ḍu] gaḷu
15. ā Gōpīnāthadēvara . . . pahāra-modalāda
16. yella . . . māḍikoṭṭa . . .
17. . . . namma . . .
18. . . . biṭṭa grāmada śilā-śāsana śrī śrī śrī-

Note.

This inscription is of importance as it contains a grant made directly by the famous ascetic Vidyāraṇya, guru of the Śrīṅgēri Matt. It is dated S' 1308 Krōdhana sam. Māgha ba. 14 Sōmavāra. This date is regular and corresponds to Monday, January 29, 1386. This is the latest of the inscriptions issued during Vidyāraṇya's pontificate at Śrīṅgēri (the only exception being Koppa 19 the date of which *i.e.*, S' 1361 Pingaḷa is irregular). According to the Śrīṅgeri Matt copper plate grant published with full text in M. A. R. 1933, P. 138, Vidyāraṇya seems to have died some months later in the same year 1386. The epigraph records the gift of some land situated in Kikundanaḍ and received from Bollarasa by the ascetic Vidyāraṇya-śrīpada to Vishṇubhaṭṭa of Śrīṅapura, son of Ayyapa, of Rathitara gōtra who was his Śuklapaṭṭa for offering certain services including the offering of food to the god in the temple of Gōpīnātha at Paścimavāhini. The details of the land granted and the services entailed on the land are not clear as the letters in the last portion of the epigraph are much jumbled up and not well-carved and are thus not clearly legible.

The village Paśchimavâhini is situated at a bend of the river Tungâ turning to the west and considered to be a holy spot where the sage Vasiṣṭha is said to have performed *tapās*. (Cp. E. C. VI Sringeri 12 of S' 1525). The word *śukla-paṭṭa* means white band. Its exact significance is not clear. It is used in some inscriptions connected with the Śringêri Matt (E. C. VI, Koppa 30 of S' 1,300 : Śringêri 36 of Ś 1340). It is believed to indicate the probationary stage of *grihasthas* (householders) when they renounce the world but have not yet become full-fledged sanyāsins somewhat like the novices of the Christian church. Kikundanāḍ, the district in which certain lands were granted to the god Gōpīnātha is also found referred to in other records of the Śringêri Jagir (E. C. VI, Śringêri 3 and 14). The previous grant (No. 36) refers to a gift made by Bollarasa for the service of food-offerings to the same god. The present grant does not mention any king as ruling but merely names the head of the Śringêri Matt Vidyâranya. The guru seems to have made over part of the above lands to the donee Viṣṇubhaṭṭa for looking after the services in the temple of Gōpīnātha.

A list is given below of all the inscriptions of Vidyâranya published or noticed so far for reference.

Stone Inscriptions.

(1) Ulaybeṭṭu stone inscription (Mangalur Taluk, South Canara District) of the reign of Bukka I : refers to some grant to Vidyâgiritirtha who is probably the same as Vidyâranya : Date S' 1298 Rākshasa sam. Āshāḍha śu 15 Gu = Thursday June 14, A.D. 1375 taking S' 1297 (expired) Rākshasa. Mad. Ep. Rep. 1929, P. 45.

(2) Kuḍupu stone inscription (Mangalur Taluk) of the same reign, refers to some grant to Vidyâranya of Śringêri : Date S' 1297 Rākshasa sam. Kār. śu 1, Gu = Thursday 25th October, A.D. 1375, Mad. Ep. Rep. 1929, P. 44.

(3) Bhaṇḍigaḍe Viśvēśvara temple inscription (Koppa Taluk, Kadur District) of the time of Prince Yadugiriya Viruparāya, son of Bukka I, as ruler of Āraga : refers to a grant under the orders of Vidyâranya. Date S' 1300 Kālayukta sam: dvitīya Jyêṣṭha śu 15 Śu = Friday 11th June, A.D. 1378 : E. C. VI, Koppa 30.

(4) Nāgalāpur stone inscription (same taluk) of the reign of Harihara II refers to a grant in the presence of Vidyâranya : Date S' 1361 Pingala sam. Kār. śu 1 Sô. S' 1361 is too late a date for Harihara II who died in 1404. If we take the previous Pingala S' 1299 (expired), the date falls within the reign of Harihara II and corresponds to Monday, 2nd November, A.D. 1377 taking the solar Kārtika, E. C. VI, Koppa 19.

Copper Plates.

(1) Kapālpur Copper plates, Date 1336 A.D. ; Nellore District Insc. Vol. I, P. 109.

(2) Bestarahalli copper plate copy, Date 1336 A.D., E.C.X., Bagepalli 70.

(3) Mudayanur Copper plate, Date 1344 A.D. E.C.X., Mulbagal 158.

(4) Hosur copper plate, Date 1370 (?) A.D., E.C.X., Goribidnur 46.

These four plates are dated early and are generally believed to be spurious (see Ind. Ant. 38, PP. 89-91.)

(5) Śringēri Matt Kaḍita Śāsana of 1380 of the reign of Harihara II M. A. R. 1933, P. 211.

(6) Śringeri Matt copper plate Śāsana of 1384 of the reign of Harihara II. M.A.R. 1933, P. 132.

(7) Hosahalli plates of Harihara II of S' 1306 (1384 A.D.), J.B.H.S. Bombay, Vol. I, No. 2. P. 1.

(8) Bangalore Inam Office copper plate grant of Harihara II of 1386, noticed in M.A.R. 1908, P. 14.

(9) Śringeri Matt copper plate grant of Harihara II of 1386, M.A.R. 1933, P. 138.

This refers to the death of Vidyāraṇya.

(10) Ramachandrāpur Matt copper plate grant of the reign of king Dēvarāya, dated S' 1371 Śukla sam. Māgha ba 30=12th February A.D. 1450, states that Vidyāraṇya granted certain honour to Chidbōdhabhārati of Gōkarnāda Raghūttama-maṭha, probably spurious, E.C. VIII, Nagar 67.

MYSORE DISTRICT.

38

MYSORE TALUK.

Copper plate grant of Chāgi-Permādi purchased from Mr. Sāntarājaśāstri, Mysore City. Three Plates:—

Size 7 $\frac{3}{4}$ " × 2 $\frac{1}{4}$ "

Old Kannada language and characters.

ಮೈಸೂರು ನಟಿಯಲ್ಲಿ ಅರಮನೆ ವಿದ್ವಾನ್ ಶಾಂತರಾಜಶಾಸ್ತ್ರಿಗಳ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ.

ಮೂರು ಹುಗೆಗಳು. ಹಳಗನ್ನಡಕ್ಷರ. ಪ್ರಮಾಣ 7 $\frac{3}{4}$ " × 2 $\frac{1}{4}$ "

ಒಂದನೆಯ ಹುಗೆಯ ಮುಂಭಾಗ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ಚಾಗಿಪೆಮ್ಮಾಡಿ ಕುರಾದಾರಿಗೆ ಬಿಟ್ಟಕರ್ನಾ
2. ದದತ್ತಿಯನಟಿಯೊನಶ್ಚೊಡೆ ಪಾವ್ವರೂಂ ಕವಿರೇಕೆಪು ಅ
3. ರಮೆಯನಟಿಯೊಂ ಕುಲಧಾರಿಯ ಮಗಂಧರಿ ಮುತ್ತರಂ (ಕ)
4. ಕಡೆ ಕೊಳವಂ ಬೆಮ್ಮವೆಯ ಬಡು ಅದ್ವೊಡೆ ಕಡೆಕೊಳದಗಾಮುಣ್ಣುಗ
5. ಉ ಬೆನ ಮಕ್ಕಳುಂ ಧರಿ ಮುತ್ತರನ ಮನೆಯೊಳ್ವತ್ತು ಬಡಿಸಿದಂ

ಒಂದನೆಯ ಹುಗೆಯ ಹಿಂಭಾಗ.

6. ಕಡೆಕೊಳಂ ಪಾರವುರಂ ಪಯ್ಯಗೆಯ ಮುಕ್ಕೂಡಲ್ಪೆ ಮೊಗದೆ ಪೋಗಿಕಡೆಕೊ
 7. ಳಂ ಪಾರವುರಂ ತಣ್ಣೆಯದ ಮುಕ್ಕೂಡು ಮೂಡ ಮೊಗದೆ ಪೋಗಿದೆಳ್ಳೊಕ
 8. ದಿ ಕಡೆಕೊಳಂ ಪೆರ್ವೆಡು ತಣ್ಣೆಯದ ಮುಕ್ಕೂಡು ಬಡಗ ಮೊ
 9. ಗದೆ ಪೋಗಿ ಪನಟುಕಲ್ಲು ಪರ್ಯದ ಪಡುವ ಪೋಗಿ ಕ
 10. ರ್ಲೊಡಗೆಹುಕಡೆಕೊಳಂ ಪೆರ್ವೆಡು ಮರಿಯನೆಯಮುಕ್ಕೂಡು
- ಎರಡನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.

11. ಬಡಗ ಅಲದ ಮರಂ ಪಡುವಮೊಗದೆ ಪೋಗಿ ಕಲ್ಕುಪ್ಪೆ
 12. ಯಂಬಡಗ ಮೊಗದೆ ಪೋಗಿ ಪರ್ಯದ ಮೂಡನೆಹುರೆ ಬ
 13. ಳಯಂ ಬಡಗ ಮೊಗದೆ ಪೋಗಿ ಕಡೆಕೊಳಂ ಮರಿಯನೆ
 14. ಎರಡೂರ ಇಕ್ಕೂಡು ಪಡುವ ಪೋಗಿ ಕೆಹುಯ ತೆಂಕ ಕಡೆ ಪಡುವ
 15. ಪೋಗಿ ಕದವಿ ಪಡಿಕ ದ್ತಗೆಹುಕಡೆಕೊಳಂ ಮರಿಯನೆ ಪಟ್ಟುಲ್ಲು
- ಎರಡನೆಯ ಹಲಗೆಯ ಹಿಂದಾಗ.

16. ಹೂರ ಮುಕ್ಕೂಡು ತೆಂಕಪೋಗಿ ಕಲ್ಲು ? ತೆಂಕ ಮೊಗದೆ ಪೋಗಿ ಪ
 17. ಳದ ಪಡುವ ಸೂಜಿಲ್ಪೆಯ ದೆಳೂಬ್ಬೆ ತೆಂಕಪೋಗಿ
 18. ಕಡೆಕೊಳಂ ಪಟ್ಟಲ್ಪೆಯ್ಯಗೆ ಮುಕ್ಕೂಡು ಮೂಡ ಮೊಗದೆ
 19. ತಣ್ಣೆಲಗದಪುತೆಂಕ ಮೊಗದೆ ಪೋಗಿ ಅಸಗಪೊದ
- ಮೂರನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ

20. ಯಕಿಪುದೇಡಿಂ ಬದಯ ಪುಣುನೆ ಕಡೆಕೊಳಂ
21. ಪಯ್ಯಗೆ ಪಾರವುರಂ ಮೂಜೂರ ಮುಕ್ಕೂಡಲ್ಪಪೊಲಸೀಮ ಕೂಡಿ
22. ತ್ತುಂ ಕಡೆ ಕೊಳಂದ ಮಣ್ಣಿಗ ಪ್ಪೊಂಬ್ಬಲಂ ಕೊಡಲಯಂಬ್ಬ
23. ನಿಯ ಕಮ್ಮಳಂ ಮುಪ್ಪಗೆರಿಯೊಡೆಯೊ ಓದಲ ಪೋರೆಯಂ ಮುಕ್ಕಳಂ.

Transliteration.

I. Plate—front side.

1. svasti śrī Chāgipermmādi Kulādarige biṭṭa kalnā-
2. ḍa dattiyan alidon appode pārvvaruṁ kavile kere ā-
3. rameyan alidoṁ Kuladhāriya magam Dharimuttaram ka-
4. Kaḍekoḷavam Bermmaveya biḍutildōde Kaḍekoḷada gāmuṇḍuga-
5. lu besa-makkaḷuṁ Dhari-Muttarana maneyol sattu biḍisidaṁ

I Plate—back side.

6. Kaḍekoḷam Khāravuraṁ Paydageya mukkūḍal tenka-mogade pōgi Kaḍeko-
7. ḷam Khāravuraṁ Taṇḍeyada mukkūḍu mūḍa-mogade pōgi beḷmōra-
8. ḍi Kaḍekoḷam Pervveḍu Taṇḍeyada mukkūḍu baḍagamo-
9. gade pōgi pasare-kallu paḷḷada paḍuva pōgi ka-
10. lloḍageṛe Kaḍekoḷam Pervveḍu Mariyiseya mukkūḍu

II Plate—front side.

11. baḍaga ālada maram paḍuva-mogade pōgi kalkuppe-
12. yiṁ baḍaga-mogade pōgi paḷḷada mūḍa neṛile-ba-
13. ḷiyam baḍaga-mogade pōgi Kaḍekoḷam Mariyise
14. eraḍūra irkkūḍu paḍuva pōgi kereya tenka kaḍe paḍuva
15. pōgi Kadavipaḍi Kaḷtegeṛe Kaḍekoḷam Mariyise Paṭṭal mū-

II Plate—back.

16. rûra mukkûdu tenka pôgi kallû? tenka-mogade pôgi pa-
17. lîada paḍuva sūldil periya belûngû tenka pôgi
18. Kaḍekoḷam Paṭṭal Peydage mukkûdu mûḍa mogade
19. Taṇḍilagadapu tenka-mogade pôgi Asagapoḷe-

III Plate—front.

20. ya kirubêdim Baḷeyapuṇuse Kaḍekoḷam
21. Paydage Khâravuraṁ mûrûra mukkûdalalli polasime kûḍi-
22. ttum Kaḍekoḷam Damannigappomgulam koḍaliyaṁ balla-
23. siya kammarāṁ Muḷda-geriyodeyom ôdalapôleyam maṅgaḷam

Translation.

LL. 1—5

Be it well. If any one violates the grant of kalnâḍ made to Kulâdhâri he will have killed Brahmans and cows and destroyed tanks and gardens.

While the son of Kuladhâri, Dhari Muttara, leaving Kaḍekoḷa and Bermmave was fleeing, he (Kuladhâri) died in the house of Dhari Muttara and set free, the gâmuṇḍus of Kaḍekoḷa and their *besavakkaḷ* (servants).

LL. 6—

Going in the southern direction of the junction of Kaḍekoḷa, Khâravura and Paydage (three villages), and to the east of the junction of Kaḍekoḷa, Khâravura and Taṇḍeya and to the north of the white hillock (belmorāḍi), Kaḍekoḷa, Pervveḍu and Taṇḍeya and to the west of the Boulder stream (*Pasarekallu-paḷḷa*)² and to the west of the banyan tree to the north of the junction of Kalloḍagere, Kaḍekoḷa, Pervveḍu, and Mariyise and to the north of the heap of stones (*kalkuppe*) and to the north from the Nêrile tree, to the east of the paḷḷa (stream) and to the west of the junction of the two villages Kaḍekoḷa and Mariyise and to the west of the southern side of the tank and to the south of the junction of the three villages Kadavipaḍi, Kaltegere, Kaḍekoḷa, Mariyise-paṭṭal and to the south of Kallû and to the west of the stream and to the south of Sūldilperiya Belûngû and to the east of the junction of Kaḍekoḷa, Paṭṭal and Peydage and to the south of Taṇḍilagadapu, the boundary (*polasime*) terminates at the junction of Asagapoḷe, Kirubêdu, Baḷeyapuṇuse, with the three villages Kaḍekoḷa, Paydage and Khâravura³. The earth-worker (*maṇṇiga*), gold-worker (*pongulan*), the wood-cutter (*koḍaliyan*), the swordsman (*ballasiya*) and iron-smith (*kammarā*) of Kaḍekoḷa and the lord of Muḷdageri are to read the *Ôle* (document)⁴. Good fortune.

1. This may also be reḷad as oḷḷa poḷeyam.

2. The meaning of this is far from clear.

3. The boundaries given here cannot be determined properly.

4. The meaning of this is not free from doubt.

Note.

Contents.—This record describes the details of the grant of land given as *kalnād* by Chāgi-Permādi to a person named Kulādhāri. Chāgipermādi is a name of Nripakāma, younger brother of the Ganga King Bhūvikrama according to an inscription of Humcha dated S' 999 (E.C. VIII, Nagar 35). In that record he is said to have gained the title *chāgi* (which means liberal in gifts) by making a gift of elephants (*gaja-dānam arthigittu chāgiyemba pesara paḍedan*). Bhūvikrama was a son of Śrīvikrama for whom we have a stone inscription in Kallur, Srinivasapur Taluk, which has been assigned to the middle of the 7th century on paleographical grounds (M.A.R. 1917, P. 38). A Chāgimahārāja's grandson Dayasimha-mahārāja of Kadamba-kula is referred to in an inscription of 1095 A.D. (E.C. V, Manjarabad 18). The characters of the present record seem to belong to 10th or 11th century and Chāgi-permādi of this record may be assigned to the beginning of 11th century and may be the same as Dayasimha's grandfather.

The villages which are referred to as the boundaries of the land given are Kaḍakoḷa, Mariyise, Khāravura, and Paidage. Kaḍakoḷa is a village in Mysore Taluk, Mysore District, at a distance of about 10 miles south of Mysore City. Mariyise is the same as Marase 3 miles to the north of Kaḍakoḷa. The other two villages must have been situated near Kaḍakoḷa but have now disappeared. At any rate they are not shown in the Taluk map or any other map available.

Nothing else is known from inscriptions about the donee Kuladhāri or his son Dhari Muttara.

The translation of the boundaries given here can only be taken as tentative and is not free from doubt.

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Hosakōte grant of the reign of the Mysore King Dēvarāja dated Ś 1589 purchased from Śēshabhaṭṭa, Mysore City. [Plate XX].

Size 1' × 8 $\frac{3}{4}$ "

4 Plates with ring and Boar seal: Nāgari characters.

Sanskrit language.

ಮೈಸೂರು ನಟಿಯಲ್ಲಿ ಶೇಷಭಟ್ಟರಿಂದ ಕೊಂಡುಕೊಂಡ ದೇವರಾಜೋಡೆಯರ ಕಾಲದಶಕ ರಾಜರಾನೆಯ
ವರ್ಷದ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ 1' × 8 $\frac{3}{4}$ "

4 ಪುಟಗಳು: ವರಾಹಮುದ್ರೆ: ನಾಗರಾಕ್ಷರ.

ಸಂಸ್ಕೃತಭಾಷೆ.

- I b. 1. ಶುಭಮಸ್ತು | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂ
2. ಧ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಅಗಜಾನನ ಪದ್ಮಾಕ್ಷಂ ಗಜಾನನ
3. ಮಹರ್ಷಿಶಂ | ಅನೇಕದಂತಂ ಧಕ್ತಾನಾ ಮೇಕದಂತ ಮುಪಾಸ್ತು ಹೇ ಹರೇ

4. ಲೋಲಾವರಾಹಸ್ಯ ದಂಪ್ತಾದಂಡಃ ಸಪಾತುಮಃ| ಕೇಮಾದ್ರಿಕಲಶಾ
5. ಯತ್ರಧಾತ್ರೀಚ್ಯತ್ರ ಶ್ರಿಯಂದಧಾ| ಅಸ್ತಿ ಶ್ರೀಮಾನ್ ಜನಪದಃ ಕರ್ನಾಟ ಇತಿ
6. ವಿಶ್ವತಃ| ನಿತ್ಯಂಪ್ರವರ್ತತೇ ಯತ್ರ ಕಾರ್ತೀ ಧರ್ಮಕರಾವಹಿ| ಪತ್ರನಂತತ್ರ ವಿ
7. ಪ್ಯಾತಂ ಶ್ರೀರಂಗಪದ ಶಬ್ದಿತಂ| ದೃಶ್ಯತೇ ಸ್ವಃ ಪುರಮಿವ ಕಾಮೇರ್ಯಾಂ
8. ಪ್ರತಿಬಿಂಬಿತಂ| ಅಧ್ಯಾತ್ಮೇ ತತ್ರಕರ್ನಾಟ ಸಿಂಹಾಸನ ಮಧೀಶ್ವರಃ| ಶ್ರೀ
9. ದೇವರಾಜ ಧೂಪಃ ಕರ್ಯಾಣ ಗುಣಸಾಗರಃ| ಕಾರ್ಯಪ್ರಬುದ್ಧ
10. ಕಮರಾರಮಣಾಂಪ್ರಿಯುಗ್ಧಂ ಧ್ಯಾತ್ವಾಭಿ ಪೂಜ್ಯನಿಯಮೇನ ಸಹಸ್ರ ನಾ
11. ಮ್ನಾ| ಹುತ್ವಾಗ್ನಿಮನ್ವತಿ ತರಾಂಮನು ಗಾಂಭರಾನಿ ದೃಶ್ಯಾಚ ವಿಪ್ರನಿವಹಾಯ
12. ಜಯತ್ಯಜಸ್ರಂ| ದಾತರಿ ದಯಾಸಮುದ್ರ ದಕ್ಷದಾಕ್ಷಿಂಜ್ಯ ಶೇವಧಾ ಧೀರೇ|
13. ರಕ್ಷಕಧರಾ ಮಮಪ್ಪಿನ್ ರಾಘವ ಇವನರ್ವತಃ ಸೌಖ್ಯಂ| ಕಃಶೂರೋ
14. ದೇವರಾಜಃ ಸುಕವಿ ಶುಭಗಿರಾಂ ಕಃ ಪದಂ ದೇವರಾಜಃ ಕಸ್ತಾಗ್ನಿದೇವ
15. ರಾಜಃ ಪ್ರತಿನೃಪವಿಜಯೀ ಕೋನ್ವಯಂ ದೇವರಾಜಃ| ಕಃಸೌಮ್ಯೋದೇವ ರಾ
16. ಜಃ ಶ್ರಿತಜನಧರಣೀ ಕಃ ಕೃತೀದೇವರಾಜಃ ಧವ್ಯಪ್ರಶ್ನೇಷು ಬೇತ್ವಂಪ್ರತಿ
17. ವಚನತಯಾ ಕೀರ್ತ್ಯತೇ ದೇವರಾಜಃ| ಬುಧಇವ ಪುರಂದರೇಣ ಪ್ರತಿದಿನಮೇತೇ
18. ನಸತ್ಯತೋರಾಜಾ| ವಿಪ್ರಕುಲವಾರ್ಧಿಚಂದ್ರಃ ಶ್ರೀಮಾನ್ ಧನ್ವೋಜಿನಾ
19. ಮಕೋಜಯತಿ| ಪ್ರಾಕ್ತನ್ಯಃ ಪೃಥಿವೀಪಾರ್ಶ್ವಃ ಕಾಕುಸ್ತ್ಯುರಿ ವನತ್ಯತಃ
20. ರಾಮಂಸುಮಂತ್ರಕ ಇವದೇವರಾಜ ಮುಪಾಶ್ರಿತಃ| ಪೂರ್ವಂಗುರ್ಜರ ದೇಶಾದಾ
21. ಗಚ್ಛಂನೇವ ಚಾಮರಾಜಾಯ| ದತ್ವಾ ಕರ್ನಾಧರಣಂ ರೇಭೇಯಃ ಪಾರಿತೋಷಿಕಾ
22. ಸ್ವಿವಿಧಾನ್| ದಾಯಂದಾಯಂ ವಿಚಿತ್ರಂ ರುಚಿರಮಣಿಗಣಂ ದೇವರಾಜಾ
23. ಯ ನಿತ್ಯಂ ಗ್ರಾಹಂಗ್ರಾಹಂ ಪರಾರ್ಥ್ಯಂ ವನನಮುಹಿ ಧನಂ ಗ್ರಾಮರತ್ನಾನಿ
24. ತುಷ್ಠಃ| ವಾಪ್ಯಃ ಕೂಪಾಂಸ್ತಚಾಕಾನಪಿ ವಿಪುಲತರಾ ನಾಲಯಾಂ ದೇವತಾನಾಂ
25. ಆರಾಮಾನಂನ ಸತ್ಪಾಣ್ಯಪಿ ದೃಢಮನಸಾ ಕಾರಯತ್ಯಾದರೇಣ| ಶೀರೇ
26. ನ ವೃತ್ತೇನ ಧಿಯಾಧನೇನ ದಾನೇನಕೀರ್ತ್ಯಾ ದಯಯಾದಮೇನ| ಗುಣೈ
27. ರಶೇಷೈರತುರೋಹಿ ಸೋಯಂ ತುರಾಂ ಮಹಾದಾನ ಕೃದಾರು
- II a. 28. ರೋಹಿ| ಅಜ್ಞಪ್ರಃ ಸ್ವಪ್ನದೃಷ್ಟೇನ ಸಾಕ್ಷಾದೇಷ ಕಪರ್ದಿನಾ| ಸಪ್ತಕೋಟೀಶ್ವರಸ್ತಾ
29. ನೇಸರೋಮಹದ ಕಾರಯತ್| ರಾಮೇಶ್ವರೇ ಚಾಂನನತ್ರಂ ಸುಬ್ರಂಹ್ಮಣ್ಯೇ ರಥೋತ್ಸವಂ
30. ಕಾಶ್ಯಾಂಧರ್ಮಾನ್ ಬಹುವಿಧಾನೇವ ಮಾದೀನ ಕಾರಯತ್| ತಸ್ಯಾಸ್ಯ ಧರ್ಮಪಕ್ಷೀ
31. ಪರಮೇಶ ಸ್ಥೇವಪಾರ್ವತೀದೇವೀ| ಆತ್ಮೇರಿವ ಅನುಸೂಯಾ ಶುಭಶೀರಾರಾಮು
32. ಧಾಯಂಬಾ| ಧೀಮತಿರ ದ್ರಾಪದೀವೇಯಂ ವೈದೇಹೀವ ದಯಾವತಿ| ಗಾರ್ಗೀ
33. ವ ಸರ್ವ ಧರ್ಮಜ್ಞಾ ವನುಧೇವ ಕ್ಷಮಾಪರಾ| ಧನ್ವೋಜಿ ರೇಷಸಿಂಧುಃ ಗಂಗಾಯಾಸ್ಯ
34. ರಾಮಧಾಯಂಬಾ| ರತ್ನಾನ್ಯುಪಹೀಯಂತೇ ಯನ್ಮಾದ್ಧದತೋಹಿ ದೇವರಾಜಾಯ|
35. ಕುರ್ವಗ್ರಹಾರಮೇಕಂ ವಿಪುಲಂ ವಿಶ್ವಾತ ಮಾವಯೋರ್ನಾಮ್ನಾ| ಇತಿ ರಾಮಧಾಯ
36. ನಾಮ್ನೀ ದೃಢತಂ ವಿಜ್ಞಾಪಯಾಮಾಸಿ| ಪ್ರಕೃತ್ಯಾ ದಾನಶೂರೋಯಂ ಪ್ರಿಯಯಾ
37. ಚಾಭಿಯಾಚಿತಃ| ಧಕ್ಷಣಾಯೇಕ್ಷುದಂಡಸ್ಯ ಪ್ರತಿಗ್ರಾಹೀವ ತೋಷಿತಃ|
38. ಲಬ್ಧ್ವಾನುಜ್ಞಾಂ ದೇವರಾಜಾತ್| ಅಗ್ರಹಾರಂ ಚಕಾರನಃ| ತಸ್ಯಪ್ರಪ್ಯಾ
39. ಪನಾಯೇದಂ ಲಬ್ಧತೇ ತಾಂಮ್ರಶಾಸನಂ| ಶ್ರೀ ಶಾಲಿವಾಹನಶಕೆ
40. ನಿಧಿವಸುಧಾಣೇಂದು ಗಣಿತ ವರ್ಷೇಷು| ಯಾತೇಷು ವರ್ತಮಾನೇ ಪ್ಲವಂಗ
41. ವರ್ಷೇಮಧಾಮಾಸಿ| ಪಕ್ಷಪೂರ್ವೇಂದು ಸಂಯುಕ್ತ ತ್ಯಾಕೀಯಾಯಾಂಚಿಧಾ
42. ತಥಾ| ಪುಂಜ್ಯಕಾಲೆ ಮಹಂತ್ಯಸ್ಮಿ ದಿವಸೇಶ್ವರವಾಸರೇ| ಶ್ರೀಮದ್ವಾ
43. ಜಾಧಿರಾಜೇಂದ್ರ ಶ್ರೀ ರಾಜಪರಮೇಶ್ವರೇ| ಚತುಸಮುದ್ರ ಮಧ್ಯಸ್ಥ ಧೂ

44. ಮೀವಲಯವೃಥೆ! ಬಿರುದಂತೆಂಬರ ಗಂಡೇದಕ್ಷೇ ಧರಣೀವರಾಹಬಿರು
45. ದಾಂಕೆ! ಪ್ರತಿನೃಪತಿ ರತ್ನಮಕುಟೀಕುನುಮ ಸಮೂಹಾರ್ಚಿತಾಂಪ್ರಿಯುಗೆ!
46. ಶ್ರೀ ನಾರಾಯಣ ಪಾದಪಂಕಜ ಯುಗ್ಮಸ್ತಾ ಪರಾತ್ಪತ್ನಿತಾ ಶ್ರೀಮ
47. ತ್ವತ್ಪಿತೃ ರಂಗನಾಥನಗರೇ ಸಿಂಹಾಸನಾಧೀಶ್ವರೇ! ಶೂರ ಶ್ರೀಮತಿ
48. ದೇವರಾಜನೃಪತಾ ವಾತ್ಸಲ್ಯವಾರಾಂನಿಧಾ ದೇವವ್ರಾಂಹ್ಮಣ ರಕ್ಷಣಾ
49. ಯ ಪೃಥಿವೀ ಸಾಂವ್ರಾಜ್ಯಪಾತನ್ವತಿ! ಶ್ರೀಮತೋ ಲಂಬಕರ್ನಸ್ಯ ಮಹ
50. ಷೇ ಗೋತ್ರಸಂಧವಃ! ಆಶ್ವರಾಯನ ಸೂತ್ರೋಕ್ತ ಕರ್ಮಾಚರಣ ತತ್ಪರಃ
51. ನಾನೋಜೀತರ್ಮಣಃ ಪಾತ್ರಃ ಶಿವೋದೇಸ ನುಜಸ್ತುಧೀಃ! ಧನ್ಯೋಜೀನಾ
52. ಮಕಾಸೋಯಂ ಧರ್ಮಪತ್ಯಾ ಸಮನ್ವಿತಃ! ಧವ್ಯಂ ಹೋಯಸಲ ನಾಡಸ್ತ
53. ಕಂನಂಬಾಡಿ ಸ್ವರೇಷ್ಠಿತಂ! ಶ್ರೀಕಂಠೀರವ ಧೂಪಾರಾದ್ವಾ
54. ನಧಾರಾಪುರಸ್ಥರಂ! ಮಯಾಪ್ರತಿಗೃಹೀತಂ ಸ್ರಾಕ್ಯುರ್ಯಾ ರಾಮನಮನ್ವಿ
II b. 55. ತಂ! ಧನ್ಯೋಜಿ ರಾಮಧಾಯಂವ್ಯ ಪುರಂ ಪ್ರತ್ಯಭಿಧಾನತಃ!
56. ಹೊಸೂರು ಕಡ್ಬಿಲಗೆರೆ ಪುರಾಬ್ಬಿಗ್ರಾಮ ಯುಗ್ಮತಃ! ಆಶ್ರಿತಂ ಪಶ್ಚಿಮಾ
57. ಮಾಶಾಂ ಮಹೀಸುರ ಮನೋಹರಂ! ಸಂಹೃಜಾಯಾ ಮಹಾನದ್ಯಾಃ ಉತ್ತರಂಕೀರ
58. ಮಾಶ್ರಿತಂ! ಪ್ರಾಗ್ಗೋತ್ರಮಾಶ್ರಿತಂ ಗ್ರಾಮಾದ್ಯೋಪಾಲ ಪುರನಾಮತಃ! ಶ್ರೀ ಮಾವಿ
59. ನಕರೆ ಗ್ರಾಮಾದ್ಯಕ್ಷಣಾಂ ದಿಶಮಾಶ್ರಿತಂ! ಹೊಸಕೋಟ ಇತಿವ್ಯಾತಮದೀಯಂ
60. ಗ್ರಾಮಮುತ್ರಮಂ! ಸಾಂಗಶ್ರುತಿಮೀಮಾಂಸಾ ಸ್ವತಿವಿದ್ಯಾಃ ಶ್ವಾತಕರ್ಮಸಿ
61. ರತಧ್ಯಃ! ನಾನಾವಿಧ ನಾಮಧ್ಯೋವಿಪ್ರೇಭ್ಯೋ ವಿವಿಧಗೋತ್ರ ಸೂತ್ರೇಭ್ಯಃ |
62. ಶ್ರೀ ದೇವರಾಜನೃಪತೇ ರನುಜ್ಜ ಯೇದಂ ಸದಾಶಿವಪ್ರೀತ್ಯೈಃ! ಸಹಿರಂಜೋದ
63. ಕಧಾರಾಪೂರ್ವಂ ಪ್ರದದೇಹ್ಯಹಂ ನಮಮ! ಚತ್ವಾರಿಂಶದ್ವೈತ್ತೀ ಸ್ತ್ರೀಪಾದಯುಕ್ತಾಃ
64. ಶುಭಾಇಹಾಗ್ರಾಮ! ಆಚಂದ್ರತಾರಥೋಗ್ಯಾ ಮಮಸಪಾದೈಕವೃತ್ತಿರಿಹ
65. ವೃತ್ತಿಪ್ರತಿ ಗೃಹೀತ್ವಣಾ ಮಿತರೇಷಾಂ ದ್ವಿಜನ್ಮನಾಂ! ಗೊತ್ರಶಾಖಾಭಿಧಾನಾ
66. ನಿವೃತ್ತಿ ಸಂವ್ಯಾಚಲಬೃತೆ! ಶ್ರೀಮಾನ್ಪರದ್ವಾಜ ಕುರಾಭಿಚಂದ್ರೋನಿತ್ಯಾಂ
67. ನದಾನಾಧಿರತೋ ಯಜುರ್ವಿತ್! ನಂಬುಂಡಘೋಷತ್ವಜ ಯೇಕವೃತ್ತಿ ಮುಪಾಶ್ರುತೆ ಲಂಗ
68. ಣಸೋಮಯಾಜೀ! ಕಾಂಡಿನ್ಯ ಆಪ್ತಂದೋಯಂ ಸುತೋಪ್ಯುಚ್ಚಾವಧಾನಿನಃ! ನರ
69. ಸಿಂಹಾಭಿಧೋಯಜ್ಞಾ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ರುತೆ! ರಾಮಾಧಿಪ್ತಸುತೋ ಬುಗ್ವಿದ್ಯಾ
70. ರದ್ವಾಜಸಗೋತ್ರಜಃ! ನೀಲಕಂಠಾಭಿಧೋಯಜ್ಞಾ ವೃತ್ತಿಮೇಕಾಮುಪಾಶ್ರುತೆ! ಮ
71. ಗ್ವಿತ್ತಿರುಮರಾರ್ಯಸ್ಯಸುತಃ ಶ್ರೀವತ್ಸಗೋತ್ರಜಃ! ವೇದಾಂತವೇತ್ತಾ ನೃಪರೀವ್ಯ
72. ತ್ವಿಮೇಕಾಂ ಸಮಶ್ರುತೆ! ನೈದ್ರಪಕಾಶ್ಯಪಗೋತ್ರೋ ಲಕ್ಷ್ಮೀನಾರಾಯಣಾರ್ಯ ಸಂ
73. ಜಾತಃ! ಯೇಕಾಂವೃತ್ತಿಂ ಧುಡ್ಡೆಸ್ವರ್ತಾ ಶೇಷಾದ್ವಿ ದೀಕ್ಷಿತೋಹ್ಯತ್ರ! ತಿರುಕಾಮೈಯತನ
74. ಯಃ ಪುರುಷೋತ್ತಮನಾಮಕಃ! ಭಾರದ್ವಾಜೋ ಯಜುರ್ವೇದೀವೃತ್ತಿ ಮೇಕಾಂಸಮಶ್ರುತೆ! ಸುತೋ
75. ದೇವರಾಜನೃಪ ಸುಬ್ರಂಹ್ಮಣ್ಯಾಪ್ತಯಸ್ತುಧೀಃ! ವಾಘೂಲಜೋ ಯಜುರ್ವೇದೀ ವೃತ್ತಿಮೇಕಾಂ
76. ಸಮಶ್ರುತೆ! ಹಾರೀತಸ್ತು ಯಜುರ್ವೇದೀ ವೆಂಕಟಾದ್ರೇಃ ಕುಮಾರಕಃ! ಧೀಮಾನ್ವೆಂಕಟ ಕೃಷ್ಣೋಯಂ
77. ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ರುತೆ! ನೃಸಿಂಹ್ಯುಧೃತನಯಃ ಭಾರದ್ವಾಜಸಗೋತ್ರಜಃ! ಬುಗ್ವಿದ್ವಂಕ
78. ಟಕೃಷ್ಣೋಯಂ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ರುತೆ! ಆಪ್ತಾಜಿಭಾಗವತಜ ಶ್ರೀವತ್ಸ ಕುರಾಭಿಪಾ
79. ರ್ವಿವಕನುಧಾಂಶುಃ! ಧುಂಟೇ ಯಜುರ್ವೇದೀಕಾಂ ವೃತ್ತಿಂ ಗೋಪಾಲಭಾಗವತಃ! ಹಾರೀತಗೋತ್ರ ಸಂ
80. ಜಾತಃ! ಆಶ್ವರಾಯನಸೂತ್ರವಾನ್! ಗಿರಿಯಪ್ತಸುತೋ ಧೀಮಾನ್ ಲಕ್ಷ್ಮೀಯಸ್ತ್ವೇಕ ವೃತ್ತಿಭಾಕ್
81. ಕಮರೇಯಸ್ಯತನಯಃ ಶ್ರೀವತ್ಸಾನ್ಯಯಸಂಧವಃ! ಕೊಂಡೆಯಾಬ್ಬೋ ಯಜುರ್ವೇದೀ ವೃತ್ತಿಮೇ
82. ಕಾಂ ಸಮಶ್ರುತೆ! ಶೇಷಾದ್ವಿಧೃತನಯಃ ವೆಂಕಟಾದ್ರೀಶನಾಮಕಃ! ಬಹುಡಕಾಶ್ಯಪಃ
83. ಸೋಯಂ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ರುತೆ! ಆಶ್ವರಾಯನ ಗೋತ್ರೋತ್ಥ ಶ್ರೀ ಕಾತ್ಯಾಯನ ಸೂತ್ರವಾನ್!

84. ಸಮಶ್ಚ ತೆ ವೃತ್ತಿಮೇಕಾಂ ಸರ್ವೈಯಸುತ ಔಧಲಃ | ಗಂಗಾಧರಸ್ಯ ತನಯೋರಾ
 III a. 85. ಮಾಲಾಕರನಾಮಕಃ | ಬುಗ್ಗೇದೀ ಗೌತಮಸ್ತೋಯಂ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ಚ ತೆ |
 86. ಗಂಗಾಧರಸ್ಯ ತನಯೋ ವೀರಾಲಾಕರನಾಮಕಃ | ಬುಗ್ಗೇದೀ ಗೌತಮಸ್ತೋಯಂ ವೃ
 87. ತ್ತಿಮೇಕಾಂ ಸಮಶ್ಚ ತೇ | ಗಂಗಾಧರಸ್ಯ ತನಯೋ ಬುಗ್ಗಿದ್ವಾವಚಿ ನಾಮಕಃ |
 88. ಗೌತಮಾನ್ವಯ ಸಂಜಾತೋ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ಚ ತೇ | ಬುಗ್ಗಿರಾತಪ ಗೋ
 89. ತ್ತೋಯಂ ರೂಪಜೇಸ್ತ ನಯಸುಧೀಃ | ಸದಾಶಿವೋ ಮಹಾಪ್ರಾಜ್ಞೋ ವೃತ್ತಿಮೇಕಾಂ ಸಮ
 90. ಶ್ಚ ತೇ | ವಿಶ್ವನಾಥಸ್ಯ ತನಯೋ ಬುಗ್ಗಿತ್ಪಾಲಸ್ಯ ಗೋತ್ರಜಃ | ಧೀಮಾನ್ ಭಗ
 91. ವತೀದಾಸೋ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ಚ ತೇ | ದೇವಜೇಸ್ತನಯೋ ಬುಗ್ಗಿಲ್ಲಂಬ ಕರ್ನಸ್ಯ
 92. ಗೋತ್ರಜಃ | ಆಚ್ಯಾರ್ಯಯೋ ವೃತ್ತಿಮೇಕಾ ಮಾಚಂದ್ರಾರ್ಕ ಮುಪಾಶ್ಚ ತೇ | ಬುಗ್ಗಿಚ್ಛೀ
 93. ವತ್ಸಗೋತ್ತೋಯಂ ಮುರಾರಿತನಯಃ ಸುಧೀಃ | ವಿಷ್ಣುಜೀ ಸರ್ವಧರ್ಮಜ್ಞೋ ವೃತ್ತಿ
 94. ಮೇಕಾ ಮುಪಾಶ್ಚ ತೇ | ಬುಗ್ಗೇದೀ ಲಂಬಕರ್ನೋಯ ಮಿಂದ್ರದಾಸ ಸುತಸ್ಸುಧೀಃ | ಆ
 95. ಚ್ಯಾಲಮಹಿಕೋ ದೀಮಾನ್ವೃತ್ತಿಮೇಕಾ ಮುಪಾಶ್ಚ ತೇ | ಕೊಂಡುಭಟ್ಟಸ್ಯ ತನಯೋ
 96. ಬುಗ್ಗಿತ್ಪಾಲಕ ಗೋತ್ರಜಃ | ತ್ರಿಪಾದವೃತ್ತಿಂ ಧಜತೇನುಧೀ ಸಿಂಹಾದ್ರಿ ನಾಮ
 97. ಕಃ | ಬುಗ್ಗಿರಾತಪ ಗೋತ್ತೋಯಂ ವಿಶ್ವನಾಥಸುತಃ ಸುಧೀಃ | ತ್ರಿಪಾದವೃತ್ತಿಂ ಧ
 98. ಜತೇ ರೂಪಜೀ ಧರ್ಮತತ್ಪರಃ | ಶ್ಯಾಮಾನಸಸ್ತು ಬುಗ್ಗೇದೀ ವಾಸುದೇವ
 99. ಸ್ಯ ನಂದನಃ | ತ್ರಿಪಾದವೃತ್ತಿಂ ಧಜತೇಕೃಷ್ಣಜೀ ವ್ಯಾಸಧರ್ಮವಿತಃ | ಸುತೋ
 100. ನಂಕಟಭಟ್ಟಸ್ಯ ಬುಗ್ಗಿತ್ಪಾಶ್ಯಪ ಗೋತ್ರಜಃ | ಶ್ರೀನಿವಾಸಾ ಹೈಯೋ ವಿ
 101. ದ್ವಾನರ್ಥವೃತ್ತಿ ಮುಪಾಶ್ಚ ತೇ | ಸುತೋವಂಕಟಭಟ್ಟಸ್ಯ ಬುಗ್ಗಿತ್ಪಾಶ್ಯಪ ಗೋತ್ರ
 102. ಜಃ | ಆರ್ಥವೃತ್ತೇ ರಯಂನಾಥೋ ವಂಗಂಥಕ್ಷೋ ದ್ವಿಜೋತ್ತಮಃ | ಶ್ರೀವತ್ಸ ಆಪ
 103. ಸ್ತಂಬೋಯಂ ಚಿಟ್ಟಭಟ್ಟ ಸುತಸ್ಸುಧೀಃ | ಆರ್ಥವೃತ್ತೇ ರಯಂನಾಥೋ ಗೋಪಾಲಶ್ಚದ್ವಿಜೋ
 104. ತ್ತಮಃ | ಗೌತಮಾನ್ವಯಸಂಜಾತಃ | ಶ್ರೀಜೋಧಾಯನ ಸೂತ್ರವಾನ್ | ಜಿಂನೈಯ ತ
 105. ನಯೋಧೀಮಾಂ ನೃಜೈಯಸ್ತರ್ಥ ವೃತ್ತಿಧಾಕಃ | ಭಾರದ್ವಾಜೋ ಬುಗ್ಗಿದೇವ ರಾಮಚಂದ್ರ
 106. ಸ್ಯ ಪುತ್ರಕಃ | ನಾಮ್ನಾಲಕ್ಷ್ಮಣಭಟ್ಟೋಯ ಮರ್ಥವೃತ್ತಿ ಮುಪಾಶ್ಚ ತೇ | ಹಾರೀತ ಆ
 107. ಪಸ್ತಂಬೋಯಂ ವೆಂಕಟಾದ್ರಿ ಸುತಸ್ಸುಧೀಃ | ತಿರ್ಮರಾಯಾರ್ಯಭಿಥೋ ವಿಧ್ವಾನರ್ಥ
 108. ವೃತ್ತಿ ಮುಪಾಶ್ಚ ತೇ | ಶ್ರೀವತ್ಸ ಆಪಸ್ತಂಬೋಯಂ ಸುತೋಆಚ್ಯಾವಧಾನಿನಃ | ಆರ್ಥವೃ
 109. ತ್ತೇರಯಂ ನಾಥೋಶ್ರೀ ದಿವಾಕರ ನಾಮಕಃ | ಭಾರದ್ವಾಜೋ ನರಹರಿನುತೋ ಯಾ
 110. ಜುಷಸ್ತತ್ಪವಾದೀ ಧರ್ಮಾಸಕ್ತೋ ಹಂ ಗುರು ಪದ ಧ್ಯಾನಸೇವಾಧುರೀಣಃ | ದಾ
 111. ಕ್ಷಿಣ್ಯಾಥ್ಯಸ್ತಪದಿ ನರಸಿಹ್ಯಾಭಿಧ್ವರ್ಥವೃತ್ತಿಂ ಭುಜೇನೋಯಂ ದ್ವಿಜಕುಲ
 112. ಮರ್ಣಿತ್ಯ ಮೃಷ್ಣಾಂನದಾಯೀ | ಔಧರೇಶ್ವರಭಟ್ಟಸ್ಯ ಸುತೋಗಾರ್ಗ್ಯಸ ಗೋತ್ರಜಃ
 113. ಯಜುರ್ವೇದೀ ನೃಸಿಂಹೋಯ ಮರ್ಥವೃತ್ತಿ ಮುಪಾಶ್ಚ ತೇ | ಶ್ರೀವತ್ಸಾನ್ವಯ ಸಂಜಾತೋ ಕೊ
 114. ಡೈಯತನಯಸ್ಸುಧೀಃ | ಆರ್ಥವೃತ್ತೇರಯಂನಾಥಃ | ಶೇಷಾದ್ರಿಸ್ತೃತ್ತಿರೀಯಕಃ | ವಸಿ
 III b. 115. ಷ್ಠ ಆಪಸ್ತಂಬೋಯಂ ರಂಗೈಯಸ್ಯ ಸುತಸ್ಸುಧೀಃ | ಕನ್ವೂರೀ ನಾಮಕೋ
 116. ಧೀಮಾನರ್ಥವೃತ್ತಿ ಮುಪಾಶ್ಚ ತೇ | ಶ್ರೀ ಶ್ರೀನಿವಾಸ ಸೂರೇಸ್ತನಯೋ ವೇದಾಂ
 117. ತ ವಿಸ್ವಸಿಂಹಾರ್ಯಃ | ಶ್ರೀಯಾಜುಷೋರ್ಥವೃತ್ತಿಂ ಕೌಶಿಕ ಗೋತ್ರಾಬ್ದಿ ಕೌ
 118. ಸ್ತುಭೋಧುಂಜೀ | ವಾಥೂಲ ಆಪಸ್ತಂಬೋಯಂ ವೆಂಕಟಾರ್ಯಃ ಸುತಃ ಸುಧೀಃ
 119. ಪರದಾರ್ಯಾಭಿಥೋ ವಿಧ್ವಾನರ್ಥವೃತ್ತಿ ಮುಪಾಶ್ಚ ತೇ | ರಾಮಶಾಸ್ತ್ರಿ ಸುತೋ
 120. ಧೀಮಾನ್ಬುಗ್ಗಿತ್ಪಾಲಕ ಗೋತ್ರಜಃ | ಆರ್ಥವೃತ್ತೇರಯಂನಾಥೋ ವಿಧ್ವಾನ್ವೃ
 121. ಹರಿನಾಮಕಃ | ಆಪಸ್ತಂಬಃ ಕೌಶಿಕೋಯಂ ತಿಂಮಪ್ಪೈಯ ಸುತಸ್ಸು
 122. ಧೀಃ | ಆರ್ಥವೃತ್ತೇರಯಂನಾಥಃ | ಸುಬ್ರಂಹ್ಮಣ್ಯೋ ದ್ವಿಜೋತ್ತಮಃ | ಕೌಶಿಕಾ
 123. ನ್ವಯಸಂಜಾತ ಬುಗ್ಗಿಚ್ಛಂಕರಭಟ್ಟಜಃ | ಶ್ರೀ ನಾರಾಯಣ ಭಟ್ಟೋತ್ತ ಹೃಥ

124. ವೃತ್ತಿ ಮುಪಾಶ್ಚುತೇ| ಯಜುರ್ವೇದೀ ನಾರಸಿಂಹ್ಯಧ್ವನಾಮ್ನಃ ಕುಮಾರಕಃ| ಕಾ
 125. ಶೃವಾನ್ಯಯ ಸಂಜಾತೋ ವೆಂಗಂಧಚ್ವೇದರ್ಥ ವೃತ್ತಿಧಾಕಃ| ರಾಮೈಯಾ ಬ್ರ
 126. ಸ್ಯತನಯೋದೀಮಾಂ ರೋಹಿತಗೋತ್ರಜಃ| ಪಾಪೈಯಾಬ್ಧೋ ಯಜುರ್ವೇ
 127. ದೀ ಹೃದ್ಧವೃತ್ತಿ ಮುಪಾಶ್ಚುತೇ| ಶ್ರೀವತ್ಸಗೋತ್ರ ಸಂಜಾತೋ ಯಾಜು
 128. ಪೋಚ್ಚನಧ್ವಜಃ| ಧೀಮಾಂಲ್ಲಕ್ಷ್ಮಣಧ್ಯೋತ್ರ ಹೃದ್ಧವೃತ್ತಿ ಮುಪಾಶ್ಚು
 129. ತೇ| ಪದವಾಕ್ಯ ಪ್ರಮಾಣಜ್ಞೋ ರಾಮಧದ್ರ ಸರಸ್ವತೀ| ಭಿಕ್ಷುಭಿಕ್ಷಾ
 130. ಧ್ವ ಮತ್ರಾರ್ಥವೃತ್ತಿಂ ಬ್ರಂಹ್ಮ ವಿವಶ್ಚುತೇ| ಬುಕ್ಕಾಬೀಲಂಬ ಕರ್ನೋಯಂ
 131. ವೀರಧಾಣಸುತಸ್ತುಧೀಃ| ಪ್ರೇಮಜೀ ಮಹಿಷೋಹೃತ್ ಹೃದ್ಧವೃತ್ತಿ ಮುಪಾಶ್ಚು
 132. ತೇ| ಶ್ರೀನಾಥ ತನಯೋ ಧೀಮಾನ್ವ್ಯಗ್ರಿತ್ವಲಿಪ್ತ್ಯ ಗೋತ್ರಜಃ| ಶ್ಯಾಮ
 133. ಜೀ ದವಿನಾಮಾಯ ಮರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ಚುತೇ| ವತ್ಸರಾಜಸ್ಯತನಯಃ
 134. ಬುಗ್ವಿಚ್ಛ್ರೀವತ್ಸಗೋತ್ರಜಃ| ತ್ರಿಕಂದವೇಧಿಧೋ ವಿದ್ಯಾನರ್ಧವೃತ್ತಿ ಮುಪಾ
 135. ಶ್ಚುತೇ| ಉಪಸಿದ್ಧೋತ್ರಜಾತಃ ಸದಾನಂದಶ್ಚಬಹ್ವಚಃ| ಅಂಬಾದಾಸ
 136. ಸುತೋ ಧೀಮಾನರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ಚುತೇ| ರಾಮಚಂದ್ರಸ್ಯ ತನಯ ಬುಗ್ವಿಚ್ಛ್ರೀವತ್ಸ
 137. ಗೋತ್ರಜಃ| ಕಾಮಾಕ್ಷಿದಾಸ ನಾಮಾಯಂ ಅರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ಚುತೇ| ಅಪಸ್ತಂ
 138. ದೋಧಕಾಂಧಿನೋ ಹೃಣ್ಣಯಾಬ್ರಸುತಸ್ತುಧೀಃ| ಅಪ್ಪಾಜಿ ನಾಮಕೋ ವಿ
 139. ದ್ಯಾ ನ್ವಾದವೃತ್ತಿ ಮುಪಾಶ್ಚುತೇ| ತನಯೋ ನೀಲಕಂಠಸ್ಯ ಕಾಂಠಿಂನೋ
 140. ಯಾಜುಷಃಸುಧೀ| ಅಪ್ಪಾಜಿಧ್ವ ನಾಮಾಯಂ ಪಾದವೃತ್ತಿ ಮುಪಾಶ್ಚುತೇ|
 141. ಪುತ್ರಸ್ತೃಪ್ತಲಭ್ಯಸ್ಯ ವಾಧೂರೋಯಾಜುಷಸ್ತುಧೀಃ| ಪಾಪ್ಪಸ್ತಿರ್ಮಲ ಧ
 142. ಚೋಯಂ ಪಾದವೃತ್ತಿ ಮುಪಾಶ್ಚುತೇ| ತನಯಶ್ಚಂಪಿಧ್ಯಸ್ಯ ವತ್ಸಗೋತ್ರಸ್ಯ
 IV^a 143. ಯಾಜುಷಃ| ನರಸಿಂಹಾಭಿಧೋ ವಿದ್ಯಾನ್ವಾದ ವೃತ್ತಿಮುಪಾಶ್ಚುತೇ| ತನಯೋ ರಾ
 144. ಮಧ್ಯಸ್ಯ ಧಾರದ್ವಾಜಸ್ತುಯಾಜುಷಃ| ವಿದ್ಯಾನ್ವೇಶವಧ್ಯೋಯಂ ಪಾದವೃತ್ತಿ
 145. ಮುಪಾಶ್ಚುತೇ| ಕೇಶವೈಯಸ್ಯ ತನಯೋ ಧಾರದ್ವಾಜಸ್ತು ಯಾಜುಷಃ| ಪಾದ
 146. ವೃತ್ತೇರಯಂನಾಥ ಸ್ತಿರ್ಮರಾಚಾರ್ಯ ಸಂಜ್ಞಿಕಃ| ಅಪಸ್ತಂಜಃ ಕಾಶಿಕೋ
 147. ಯಂ ರಾಮೈಯತನಯಃಸುಧೀಃ| ಅಂಜ್ಞೆಯ್ಯನಾಮಕೋ ವಿದ್ಯಾನ್ವಾದವೃತ್ತಿ ಮುಪಾ
 148. ಶ್ಚುತೇ| ಅಚ್ಚಾರೈಯಸ್ಯ ತನಯೋಲಂಬ ಕರ್ನಸಗೋತ್ರಕಃ| ಬುಗ್ವೇದೀ ಸಾಂ
 149. ದರಸ್ತೋಯಂ ಪಾದವೃತ್ತಿಂ ಸಮಶ್ಚುತೇ| ಧಾರದ್ವಾಜೋ ನಾರಸಿಂಹ್ಯ ಹೆಬ್ಬಾರುವ
 150. ಕುಮಾರಕಃ| ತಂದಿಹೆಬ್ಬಾರುವಾಬ್ಧೋಪಿ ಯಾಜುಷಃ ಪಾದವೃತ್ತಿಧಾಕಃ|
 151. ಕಾಂಠಿನ್ಯಗೋತ್ರ ಸಂಜಾತಃ ಶೇಷಾಚಾರ್ಯ ತನೂಧವಃ| ಶಿಂಗರೈ
 152. ಯೋ ಯಜುರ್ವೇದೀ ಪಾದವೃತ್ತಿ ಮುಪಾಶ್ಚುತೇ| ಅಪಸ್ತಂಜಃ ಕಾಶಿಕೋಯಂ
 153. ತಿರ್ಮರಾರ್ಯ ಸುತಃಸುಧೀಃ| ವೆಂಕಟೇಶಾಭಿಧೋ ವಿದ್ಯಾನ್ವಾದ ವೃ
 154. ತ್ತಿ ಮುಪಾಶ್ಚುತೇ| ತಯೇತೇಹೃತ್ಪ್ರಧಂನೋಜಿ ರಾಮಧಾಯ ಪುರಾಭಿಧೇ|
 155. ಆಗ್ರಹಾರೇ ವೃತ್ತಿಧಾಜಃ ಸಾಕರ್ಯನಾಭಿವರ್ತಕಃ| ಯೇತೇಶಾಮು
 156. ತ್ರ ವಾಸಾರ್ಥಮಸ್ಯ ಗ್ರಾಮಸ್ಯನೀಮು| ಕುರ್ವಾಯಾಃ ಉತ್ತರೇತೀರೇ ಗೃ
 157. ಹಾರಂಮ್ಯಾ ಪ್ರಕಲ್ಪಿತಃ| ಪಂಚಾಶತ್ಪದ ವಿಸ್ತೀರ್ಣಂ ತಥಾಶತ ಪ
 158. ದಾಯತಂ| ಸಧೇಸುಧಾಂನ್ಯ ಪರ್ಯಂಕಪ್ರಮುಖೋ ಪಸ್ಯರಾಸ್ತಿತಂ| ಕೂ
 159. ಪನಿಷ್ಕುಟ ಸಂಯುಕ್ತಂ ತತ್ತ್ವೈಕೈಕಂ ನಿವೇಶನಂ| ಯೇಕೈಕಸ್ಯ ದ್ವಿಜೇಂದ್ರ
 160. ಸ್ಯದತ್ತಂ ಧಾರಾಪುರಸ್ಸರಂ| ಕಿಂಚಿರ್ದೇ ಕೇರೇಹಂತ ನಿವಿಷ್ಟೇ ಸು ಮ
 161. ನೋಹರೇ| ನವಮೈಣಾಸ್ತೀ ಪಂಚಪಾರೀ ಪರಿಮಿತೇವರೇ| ಕೂನೀಮದ
 162. ವೆಹಂತ ಪ್ರತಿಷ್ಠಿತೇ ಪ್ರಸ್ತಸಂಯುತೇಪ್ರಾಜ್ಞೇ| ಪೋಷತಸಂಖ್ಯ ದ್ರೋ
 163. ಣೈರ್ಗಣಿತೇ ಪಿಚ ಸರ್ವಸಸ್ಯಾಥೈ ಸಾಲುಮಾವಿನ ಹಂತಸ್ಥೇ ಹೈ

164. ಕಬಾರೀಮಿತೇವಿತಿ ನೊದಕಂತಸ್ಥಿತೇ ಪಂಚದಶ ದ್ವೋಜಾಮಿತೇ ಪಿ
165. ಚಿ ಅಹತ್ಯಪ್ರಸ್ಥ ನಯುಕ್ತೇ ಹೃಷ್ಣಪಾರೀ ಪರೀಮಿತೇ ಕ್ರಮುಕ್ತೇ
166. ಪವನೇಚೈತ್ರರಥ ನಂದನಸಂನಿಧೇ ಯುಕ್ತರ್ಪಕಾಂಶಸ್ತೋ ಹೈ
167. ಪಾಂ ದತ್ತೋಧಾರಾಪುರಸ್ಕರಂ ಅದ್ಯಪ್ರದ್ಧತಿ ಹೈತದ್ಧಾಮ ಚತುಸ್ತೀ
168. ಮ ಮಧ್ಯವರ್ತಿನಿ ನಿಧಿನಿಕ್ಷೇಪ ಪಯೋದ್ಯಪದಕ್ಷಿಣಾ ಗಾಮಿ
IV b. 169. ಸಿದ್ಧಸಾಧ್ಯಾನಿ ರಂಮ್ಯಾಪ್ತ ಭೋಗತೇಜಸ್ವಾಂ ಮ್ಯಾನ್ಯೇಷಾಂ
170. ಧವಂತಿಭೋಗ್ಯಾನಿ ಗ್ರಾಮವರೋಯಮ ಮೀಥರ್ವಿ ಪ್ರಪವರೈಃ ಕ
171. ರಿಷ್ಯ ಮಾಣಾನಾಂ ಯೋಗ್ಯೋ ವ್ಯವಹಾರಾಣಾಮಾಧಿಕ್ಯಯ ದಾ
172. ನ ವಿನಮಯಾಖ್ಯಾನಾಂ ಇಮಂದಿವಸಮಾರಥ್ಯ ಗ್ರಾಮ
173. ಮೇತಮಮೀದ್ವಿಜಾಃ ಪುತ್ರಪೌತ್ರ ಪ್ರಪಾತ್ರಾದಿ ಕ್ರಮೇಣಾ ಚಂದ್ರತಾ ರ
174. ಕಂ ಶುಭೋತ್ತರಂ ನಿರಾಬಾಧಂ ಸುಖೇನಾನುಭವಂತಿತಿ ಶ್ರೀಲಂಬ
175. ಕರ್ನಗೋತ್ರೇಣ ಹ್ಯಾಶ್ವರಾಯನ ನೂತ್ನಾ ನಾನೋಜಿನಾಮ್ ಪೌ
176. ತ್ರೇಣ ಶಿವೋಜಿತನಯೇನ ವೈ ಧರ್ಮಪತ್ನೀಸಮೇಕೇನ ಶ್ರೀಮದ್ವಿಷ್ಣೋ
177. ಚಿ ಶರ್ಮಣಾ ನಾನಾವಿಧ ನಾಮಧ್ಯಃ ವಿಪ್ರೇಧ್ಯೋ ವಿವಿಧಗೋತ್ರ ಸೂ
178. ತ್ರೇಧ್ಯಃ ಶುಭಚರಿತೇಧ್ಯಸ್ಕಾರ್ತ ಶ್ರೀವೈಷ್ಣವತತ್ವ ವಾದಿಧ್ಯಃ
179. ಸ್ವಹಸ್ತಲಬಿತ್ವಿರ್ದೇವರಾಜ ನಾಮಾಕ್ಷರೈಶ್ಚುಭೈಃ ಸಂಚಿಂತ್ಯ
180. ತಂ ಭೂವರಾಹ ಮುದ್ರಯಾಚವಿರಾಜಿತಂ ಸರ್ವಲಕ್ಷಣ ಸಂಪಂ
181. ನಂ ತಾಂಮೃಶಾಸನಮುತ್ಸುಮಂ ಶ್ರೀ ದೇವರಾಜನ್ಮಪತೇರನುಜ್ಞ
182. ಯೇದಂ ಸದಾಶಿವಪ್ರೀತ್ಯೈ ಸಹಿರಂಜೋದಕ ಧಾರಾಪೂರ್ವಂ
183. ದತ್ತಂ ಶುಭೋತ್ತರಂ ಭೂಯಾತ್ ಯಸ್ತೋಷಯನ್ ಗುರುರಿವ ವಿಮು
184. ಧಾನೈದಾರ್ಥಗರ್ಭವಾಗ್ಗುಂ ಹೈಃ ಶ್ರೀ ದೇವರಾಜ ನೃಪತೇ
185. ಸ್ವಧಾಂ ಸುಧರ್ಮಾಮಿನಾಧ್ಯಾಸ್ತೇ ತಸ್ಯಾಸ್ಯ ಕಾಶಿಕಾಂ
186. ಬುಧಿ ಪೂರ್ವೇಂದೋ ರಂಪುಂಗರಾರ್ಯಸ್ಯ ತನಯಸ್ತುತಿರುಮರಾ
187. ಯೋಗ್ಯವ್ಯಾತಾಸೀ ತ್ತಾಂಮೃಶಾಸನ ಶ್ಲೋಕಾಃ ಏಕೈವಧಗಿನೀ ರೋಕೇ
188. ಸರ್ವೇಷಾ ಮೇವಭೂಧುಜಾಂ ನಭೋಜ್ಯಾನ ಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧ
189. ರಾ ದಾನಪಾಲ ನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛೇದೋನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮ
190. ವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ

ಶ್ರೀ ದೇವರಾಜು.

Transliteration.

I b.

1. śubham astu | namas tunga-śiraś-chumbi-chandra-chāmara-chārave |
trailókya-nagarāram-
2. bha-mūla-stambhāya Śambhavé | Agajānana-padmarākam Gajānana—
3. m abar-niśam | anēkadam tam bhaktānām Ēkadamttam upāsmāhe | Harér
4. līlā-varāhasya dāmsbhrā-damḍaḥ sa pātu vah | Hēmadri-kalaśā
5. yatra Dhātrī chchhatra-śriyam dadhau | asti śrīmān janapadaḥ Karnāṭa iti
6. viśrutaḥ | nityam pravartate yatra Kārtō dharmah Kalāv api | pattanam
tatra vi-
7. khyātam Śriramga-pada-śabditam | dṛīsyate Svah-puram iva Kāvēryām
8. prati-bimbitam | adhyāste tatra Karnāṭa-simhāsanam adhiśvarah | śrī

9. Dēvarāja-bhūpālāḥ kalyāṇa-guṇa-sāgarāḥ | kālye prabudhya
10. Kamalā-ramaṇāṃghri-yugmaṃ dhyātvā' bhipūjya niyamēna sahasra-nā-
11. mnā | hutvāgnim anvatitarāṃ vasu gāṃ phalāni datvā cha vipra-nivahāya
12. jayatyajasraṃ | dātari dayā-samudre dakshe dākshimnya-śēvadhaḥ dhtre |
13. rakshati dharāṃ amashmin Rāghava iva sarvataḥ saukhyam | kaḥ śūrō
14. Dēvarājaḥ su-kavi-śubha-girāṃ kaḥ padam Dēvarājaḥ kas tyāgi Dēva-
15. rājaḥ prati-nṛipa-vijayī kōnvayam Dēvarājaḥ | kaḥ saumyō Dēvarā-
16. jaḥ śrita-jana-bharaṇe kaḥ kṛipī Dēvarājaḥ bhavya-praśnēshu chēttam
prati-
17. vachanatayā kīrtyate Dēvarājaḥ | Budha iva Purandareṇa prati-dinam
ētē-
18. na satkṛitō rājñā || vipra-kula-vārdhi-chandrah śrīmān Dhannōji-nā-
19. makō jayati || prāktanaiḥ prithivi-pālaiḥ Kākusthair iva satkṛitah
20. Rāmam Sumamtraka iva Dēvarājam upāśritah || pūrvam Gurjaradēśād ā-
21. gachchhamn ēva Chāmarājāya | datvā karnābharanam lēbhē yah pāritōshikā-
22. n vividhān dayam dayam vichitram ruchira-maṇi-gaṇam Dēvarāja-
23. ya nityam grāham grāham parār-dhyam vasanam api dhanam grāma-
ratnāni
24. tusthah | vāpyah kūpam statākān api vipula-tarān ālayam dēvatānam
25. ārāmān amna-satrāṇyapī dṛiḍha-manasā kārayatyādarēṇa | śilē-
26. na vṛittēna dhiyā dhanēna dānēna kīrtyā dayayā damēna | guṇai-
27. r aśēshair atulōpi sōyam tulām mahā-dāna-kṛid āru-

II A.

28. rōha | Ajñaptah svapna-dṛiṣṭēna sākshād ēsha Kapardinā | Sapta-kōṭi-
śvara-sthā-
29. ne sarō mahad akārayat | Rāmēśvarē chā-nua-satram Subrahmaṇye
rathōtsavam
30. Kāśyām dbarmān bahu-vidhān evam adin akārayat | tasyāsyā dharma-
patnī
31. Paramēśasyēva Pārvati-dēvi | Atrēr iva Anasūyā śubha-śilā Rāma-
32. bhāyambā | dhīmatī Draupadivēyam Vaidēhīva dayāvati | Gārgi-
33. va sarva-dharmajñā vasudhēva kshamā-parā | Dhanōjir ēsha sindhuḥ
Gangā yāsyā
34. Rāmabhāyambā | ratnāny upachīyamntē yasmād dadatōpi Dēvarājāya |
35. kurv agraḥaram ēkam vipulam vikhyātam āvayōr nāmnā || iti Rāmabhāyi-
36. nāmnī daitam vijñāpayāmāsa | prakṛityā dāna-śūrōyam priyayā
37. chābbhiyāchitah | bhakṣhaṇāyēkshu-daṇḍasya pratigrāhi va tōshitah |
38. labdhvānujñām Dēvarājāt agraḥaram chakāra saḥ | tasya prakhyā-
39. panāyēdam likhyate tāmpa-sāsanam | śrī Śālivāhana śake
40. nidhi-vasu-bhāṇēdu-gaṇita-varshēshu | yātēshu vartamāne Plavaṅga-

41. varshe Madhau mase | pakshe pûrnendu-samyukte tṛitīyāṃ tithau
42. tathā | puṇṇya-kāle mahamtyasmi [n] divasēśvara-vāsare | śrīmad rā-
43. jādhi-rājēndre śrī-rāja-paramēśvare | chatu [s]-samudra-madhyastha-bhū-
44. mī-valaya-vallabhe | birudantembara-gaṇḍe dakṣhē dharāṇi-varāha-biru-
45. dānke | prati-nṛipati-ratna-makuṭi-kusuma-samūhā-rehitāṃghri-yuge |
46. Śrī-Nārāyaṇa-pāda-pankaja-yuga-nyastākhilātma-sthitau śrīmat-
47. paśchima-Ranganāthanagari-siṃha-sanādhiśvarē || sûre śrīmati
48. Dēvarāja-nṛipatau vātsalya-vārāṇ-nidhau dēva-brāhṇa-rakṣaṇā-
49. ya prithivī-sāmrājyam ātanvati || śrīmatō Lambakarnasya mahar-
50. shēr gōtra-sambhavaḥ | Āśvalāyana-sūtkōta-karmā-charaṇa-tatparaḥ
51. Nānōji-sārmaṇaḥ putraḥ Śivōjēs tanujas sudhīḥ | Dhannōji-nā-
52. makḥ sōyam dharma-patnyā samanvitaḥ | bhavyaṃ Hoyisala-nāḍastha-
53. Kannambāḍi-sthalē sthitaḥ | śrī- Kamṭhīrava-bhūpālād
54. dāna-dhārā-purassaram | mayā pratigrihitaḥ prāk kulyā-rāma-samanvi-

II B.

55. tam | Dhannōji-Rāmabhāyamma-puram pratyabhidhānataḥ ||
56. Hosūru-Kabbilagere-purākhyā-grāma-yugmataḥ | āśritaḥ paśchi-
57. mām āśāṃ mahāsura-manōharam || Sahya-jāyā mahā-nadyāḥ uttaram
tīra-
58. m āśritaḥ prāg-dēśam āśritaḥ grāmād Gōpālapura-nāmataḥ | śrī Māvi-
59. nakere-grāmād dakṣhiṇām dīśam āśritaḥ | Hosakōṭa iti khyātam madīyam
60. grāmam uttamam | sāṃga-śruti-mīmāṃsā-smṛiti-vidbhyaḥ śranta-karma-ni-
61. ratabhyaḥ | nānā-vidha-nāmabhyō viprēbhyō vividha-gōtra-sūtrēbhyāḥ |
62. Śrī Dēvarāja-nṛipatēr anujñayēdam Sadāśiva-prītyai | sahiranyōda-
63. ka-dhārā-pūrvam pradade hyaḥ na mama | chatvāriṃśad-vṛttis tripāda-
yuktāḥ
64. śubhā iha grāmē | ā-chandra-tāra-bhōgyā mama sapādaika-vṛttir iha
65. vṛtti-prati-grīhīṭṛṇām itarēśhām dvijanmanām | gōtra-śākhabhidhānā-
66. ni vṛtti-saṃkhyā cha likhyate | śrīmān Bharadvāja-kulābdhi-chandro
nityām-
67. na-dānābhiratō yajurvit | Nanjunḍabhaṭṭātmaḥ yēka-vṛttim upāśnute
Līṅga-
68. ṇa-sōmayājī | Kaunḍinyajāpastambōyam suto pyachchavadhāninaḥ |
Nara-
69. siṃhvābhidhō yajvā vṛttim ēkām sama-śnute | Rāmabhaṭṭa-suto Rīgvid
Bhā-
70. radvāja-sagōtrajaḥ | Nīlakamṭhābhidhō yajvā vṛttim ēkām upāśnute |
Ri-
71. gvit Tirumalāryyasya sutaḥ Śrīvatsa-gōtrajaḥ | vēdānta-vēttā Nṛihari vṛ-
72. ttim ēkām samaśnute | Naidhrapa-Kāśyapa-gōtrō Lakshmīnārāyaṇārya-
sam-

73. jâtaḥ | yêkâm vṛittim bhuñte smartâ Śêśhâdri-dîkshitô hyatra | Tiru-
kâmaiya-tana-
74. yaḥ Purushôttama-nâmakah | Bhâradvâjô yajurvêdi vṛittim êkâm sama-
śnute | sutô
75. Dêvarabhaṭṭasya Subrahmaṇyâ-bhavas sudhîḥ | Vadhûlajô yajurvêdi
vṛittim êkâm
76. samaśnute | Hârîtas tu Yajurvêdi Venkaṭâdrêḥ kumâarakah | dhîmân
Venkaṭa-kriṣṇôyam
77. vṛittim êkâm samaśnute | Nṛisimhvabhaṭṭa-tanayah Bhâradvâja-sagôtra-
jah | Rîgvid Venka-
78. ṭakriṣṇôyam vṛittim êkâm samaśnute | Appâji-bhâgavataja Śrîvatsa-
kulâbdhi-pâ-
79. rvika-sudhâmśuḥ | bhuñte Yajurvid êkâm vṛittim Gôpâla-bhâgavataḥ |
Hârîta-gôtra-saṃ-
80. jâtaḥ Āśvalâyana-sûtravân | Giryappa-sutô dhîmân Lakshmaiyas tvêka-
vṛitti-bhâk |
81. Kamalâyasya tanayah Śrîvatsânvaya-sambhavaḥ | Koṇḍaiyâkhyô
Yajurvêdi vṛittim ê-
82. kâm samaśnutê | Śêśhâdribhaṭṭa-tanayah Venkaṭâdrîṣa-nâmakah |
Bahricah Kaśyapah
83. sôyam vṛittim êkâm samaśnute | Āśvalâyana-gôtrôṭtha śrî-Kâtyâyana-
sûtravân |
84. samaśnute vṛittim êkâm Sarvaiya-suta Aubhalaḥ | Gangâdharasya
tanayô Râ-
- III A. 85. mâtḥâkara-nâmakah | Rîgvêdi Gautamas sôyam vṛittim êkâm sama-
śnutê |
86. Gangâdharasya tanayô Virâṭhâkara-nâmakah | Rîgvêdi Gautamas sôyam
vṛi-
87. ttim êkâm samaśnutê | Gangâdharasya tanayô Rîgvid Vâvaji-nâmakah |
88. Gautamâ-nvaya-samjâtô vṛittim êkâm samaśnutê | Rîgvil Lâtapâ-gô-
89. trôyam Rûpajês tanaya [s] sudhîḥ | Sadâśivô mahâ-prâjñô vṛittim
êkâm sama-
90. śnutê | Viśvanâṭṭhasya tanayô Rîgvit Paulastya-gôtrajah | dhîmân Bhaga-
vati-dâsô vṛittim êkâm samaśnutê | Dêvajês tanayô Rîgvil Lambakarnasya
92. gôtrajah | Âchchâlaiyô vṛittim êkâm âchbandrârkam upâśnutê | Rîgvich
chhri-
93. vatsa-gôtrôyam Murâri-tanayah sudhîḥ | Viṣṇujî sarva-dharmajñô
vṛitti-
94. m êkâm upâśnutê | Rîgvêdi Lambakarnôyam Imḍradâsa-sutas sudhîḥ | A-
95. chchâla-mahitô dhîmân vṛittim êkâm upâśnutê | Koṇḍu-bhaṭṭasya tanayô

96. Rīgvit Kōśika-gōtrajāḥ | tri-pāda-vṛittim bhajatē sudhī Sīṃhvādri-nāma-
 97. kaḥ | Rīgvil Lātapa-gōtrōyam Viśvanātha-sutaḥ sudhīḥ | tri-pāda-vṛittim
 bha-
 98. jatē Rūpājī dharma-tatparaḥ | Śyāmānasas tu Rīgvēdi Vāsudēva-
 99. sya nandananaḥ | tri-pāda-vṛittim bhajatē Kṛishṇājī vyāsa-dharmavit |
 sūtō
 100. Venkaṭabhaṭṭasya Rīgvit Kāśyapa-gōtrajāḥ | Śrīnivāsaḥvayō vi-
 101. dvān ardha-vṛittim upāśnutē | sūtō Venkaṭa-bhaṭṭasya Rīgvit Kāśyapa-
 gōtra-
 102. jāḥ | 'ardha-vṛittairayam nāthō Vengambhaṭṭō dvijōttamaḥ | Śrīvatsa
 Āpa-
 103. stambōyam Chiṭṭibhaṭṭa-sutas sudhīḥ | ardha-vṛittēr ayam nāthō Gōpālaś
 cha dvijō-
 104. ttamaḥ | Gautamānvaya-sanjātaḥ śrī-Bōdhāyana-sūtravān | Janna-
 iya-ta-
 105. nayō dhīmān Najaiyas tvardha-vṛitti-bhāk | Bhāradvājō Rīgvid ēsha
 Rāmachandra-
 106. sya putrakah | nāmna Lakṣmīnabhaṭṭō'yam ardha-vṛittim upāśnutē |
 Hārīta Ā-
 107. pastambōyam Venkaṭādri-sutaḥ sudhīḥ | Tirmalāryābhīdhō vidvān
 ardha-
 108. vṛittim upāśnutē | Śrīvatsa Āpastambōyam sūtō Abbāvadbāninaḥ |
 ardha-vṛi-
 109. ttēr ayam nāthō śrī-Divākara-nāmakah | Bhāradvājō Narahari-sūtō yā-
 110. jushas satyavādī dharmā-saktō Hari-guru-pada-dhyāna-sēva-dhur-
 īṇah | dā-
 111. kṣhinyādhyas sapadi Narasīhvābbidas tvardha-vṛittim bhūnte sōyam
 dvija-kula-
 112. maṇir nitya-mṛisṭāṇna-dāyī || Aubhalēśvarabhaṭṭasya sūtō Gārgya-
 sa-gōtrajāḥ
 113. yajurvēdi Nṛisīmhvōyam ardha-vṛittim upāśnutē | Śrīvatsā-nvaya-
 samjātō Ko-
 114. ḍaiya-tanayas sudhīḥ | ardha-vṛittēr ayam nātha Śeshadris Taittirīyakah |
 Vasi-
 III B. 115. śṭa Āpastambōyam Rangaiyasya sutas sudhīḥ | Kastūri-nāmakō
 116. dhīmān ardha-vṛittim upāśnutē | śrī-Śrīnivāsaśūres tanayō vēdān-
 117. tavin Nṛisīmhvāryyah | śrī yājushō' rdha-vṛittim Kauśika-gōtrāb̄dhi-Kau-
 118. stubhō bhūntē | Vādhūla Āpastambōyam Venkaṭārya-sutaḥ sudhīḥ
 119. Varadāryyābhīdhō vidvān ardha-vṛittim upāśnute | Rāmāśāstri-sūtō
 120. dhīmān Rīgvit Kauśika-gōtrajāḥ | ardha-vṛittēr ayam nāthō vidvān Nṛi-

121. hari-nâmakah | Âpastambah Kausikô yam Timmappaiya-sutas su-
 122. dhih | ardha-vrittêr ayam nâthah Subramhanyô dvijôttamah |
 Kausikâ-
 123. nvaya-samjâta Rîgvit Samkarabhatajah | Sri-Nârâyana-bhattôtra
 hyardha-
 124. vrittin upâsnute | Yajurvêdi Nârasimhva-bhatta-nâmnah kumarakah |
 Ka-
 125. syapânvaya-samjâtô Vengambhattô' rdha-vritti-bhâk | Râmaiyaakhya-
 126. sya tanayô dhimâm Lohita-gôtrajah | Pâpaiyakhyô Yajurvê-
 127. di hyardha-vrittin upâsnutê | Śrīvatsa-gôtra-samjâtô Yaju-
 128. shô' chehana-bhattajah | dhimâm Llakshmana-bhattô' tra hyardha-
 vrittin upâsnu-
 129. tē | pada-vâkya-pramâñajñô Râmbhadra-sarasvatî | bhikshur bhikshâ-
 130. rtham atrârdha-vrittin bramhavid asnutê | Rîksâkhî Lambakarnô'yam
 131. Virabhâna-sutas sudhih | Prêmajimahitô hyatra ardha-vrittin upâsnu-
 132. tē | Śrinâtha-tanayô dhimân rigvit Paulastya-gôtrajah | Śyâma-
 133. ji-davi-nâmâyam ardha-vrittin upâsnutê | Vatsarâjasya tanayah
 134. Rîgvich-ehhrivatsa-gôtrajah | Trikamdavêbhîdhô vidvân ardha-vrittin
 upâ-
 135. snutê | Upanishad-gôtra-jâtaḥ Sadânandas cha Bahrichaḥ Ambadâsa-
 136. sutô dhimân ardha-vrittin upâsnutê | Râmachandrasya tanaya Rîgvi-
 chehhrivatsa-
 137. gôtrajah | Kâmâkshi-dâsa-nâmâyam ardha-vrittin upâsnutê | Âpastam-
 138. bôtha Kaundinyô hyannayâkhyas-sutas sudhih | Appâji-nâmakô vi-
 139. dvân pâda-vrittin upâsnutê | tanayô Nîlakamṭhasya Kaundinyô
 140. Yâjushah sudhih | Appâji-bhatta-nâmâyam pâda-vrittin upâsnutê |
 141. putrastv Appalabhataḥ Vâdhûlô Yâjushas sudhih | prâjñas Tirmala-
 bha-
 142. tṭôyam pâda-vrittin upâsnutê | tanayaḥ Channibhattasya Vatsa-gôtras tu
 IV A 143. Yâjushah | Narasimhvâbhîdhô vidvân pâda-vrittin upâsnutê | tanayô
 Râ-
 144. mabhataḥ Bhâradvâjas tu Yâjushah | vidvân Kêśava-bhattôyam pâda-
 vritti-
 145. m upâsnutê | Kêśavaiyasya tanayô Bhâradvâjas tu Yâjushah | pâda-
 146. vrittêr ayam nâthas Tirmalâchâryya-samjñikah | Âpastambah Kausikô
 147. yam Râmaiya-tanayah sudhih | Amṇaiya-nâmakô vidvân pâda-vrittin
 upâ-
 148. snute | Achhâlaiyasya tanayô Lambakarna-sagôtrakah | Rîgvêdi Saum-
 149. daras sôyam pâda-vrittin samaśnute | Bhâradvâjô Nârasimhva-Hebbâruva-
 150. kumarakah | Tambihebbâruvâkhyô pi Yâjushah pâda-vritti-bhâk |

151. Kaumḍinya-gôtra-samjātaḥ Śēśhā-chāryya-tanūbhavaḥ ! Śimgarai-
 152. yō Yajurvēdi pāda-vṛittim upāśnutē ! Āpastambāḥ Kauśikōyam
 153. Tirmalāryya-sutaḥ sudhīḥ ! Venkaṭēśābbidhō vidvān pāda-vṛi-
 154. ttim upāśnutē ! tayētē hyatra Dhannōji-Rāmabhāyi-purābbidhē !
 155. agraḥarē vṛitti-bhājāḥ sākalyēnābhi-varnitāḥ ! yetēsbām a-
 156. tra vāsārtham asya grāmasya simani ! kulyāyāḥ uttarē ttre grī-
 157. hā ramnyā prakalpitaḥ ! panchāsat-pada-vistīrnam tathā śata-pa-
 158. dāyatam ! sa-dhēnu-dhānya-paryamka-pramukhō paskarānvitam ! kō-
 159. pa-nishkūṭa-saṃyuktam tatraikaikam nivēśanam ! yēkaikasya dvijēdra-
 160. sya dattam dhārā-purassaram ! kimcha Ballēkerē-hamta-nivishṭē suma-
 161. nōharē ! nava-drōṇānvitē pancha-khāri-parimitē varē ! Kūntmaḍa-
 162. vē-hamta-pratishṭitē prastha-saṃyutē prājyē ! shōḍaśa-saṃkhya-drō-
 163. nair ganitē pi cha sarva-sasyādhyē ! sālumāvina-hamtasthē hyē-
 164. ka-khāri-mitēpi cha ! Nodehanta-sthitē panchaśa-drōṇāmitē pi
 165. cha ! āhatya prastha-saṃyuktē hyashṭa-khāriparimitē ! kramukō-
 166. pavanē Chaitraratna-Nandana-saṃnibhē ! yaḥ karshakāṃśas sōpyē-
 167. shām dattō dhārā-purassaram ! adya prabhṛiti hyētaḍ-grāma-chatussi-
 168. ma-madhya-varttini ! nidhi nikshēpa payō dṛishad akshinyāgāmi
- IV. B.
169. siddha sādhyāni ! ramyāshṭa-bhōga-tēja-svāmyānyēśhām
 170. bhavanti bhōgyāni ! grāma-varōyam amībhīr vipra-pravaraiḥ ka-
 171. rishya-nānānām ! yōgyō vyavahā-rānām ādhi-kraya-dā-
 172. na-vinimayākhyānām ! inam divasam ārabhya grāma-
 173. m ētam amī dvijāḥ ! putra-pautra-prapautrādi-kramēṇā-chandra-tāra-
 174. kam ! śubhōttaram nirābādham sukhēnānubhavamtviti ! śrī-Lamba-
 175. karna-gōtrēṇa hyāśvalāyana-sūtriṇā ! Nānōji-nāmnāḥ pau-
 176. trēṇa Śivōji-tanayēna vai ! dharmapatni-samētēna śrīmad Dhannō-
 177. ji-sarmanā ! nānā-vidha-nāmaḥyaḥ viprēbhyō vividha-gōtra-sū-
 178. trēbhyāḥ ! śubha-charitēbhyā Smārta-Śrīvaishṇava-Tatvavādibhyāḥ !
 179. sva-hasta-likhitair Dēvarājanāmāksharaiḥ śubhaiḥ ! saṃchimhni-
 180. tam Bhūvarāha-mudrayā cha virājitam ! sarva-lakṣhaṇa-sampam-
 181. nam tāpmura-śāsanam uttamam ! śrī-Dēvarāja-nripatēr anujna-
 182. yēdam Sadāsiva-prityai ! sahiramnyōdaka-dhārā-pūrvam
 183. dattam śubhōttaram bhūyāt ! yas tōshayan gurur iva vibu-
 184. dhān vēdārtha-garbha-vāggumphaḥ ! śrī-Dēvarāja-nripatē-
 185. s sabhām Sudharmām ivā ' dhyāstē ! tasyāsyā Kauśikām-
 186. budhi-pūrnēndōr Alaghaśimgarārysya ! tanayastu Tirumalā-
 187. ryō vyātānit tāpmura-śāsana-ślōkān ! ēkaiva bhagini lōkē
 188. sarvēśhām ēva bhūbhujām ! na bhōjyā na kara-grāhyā vipra-dattā
 vasumḍha-

189. ra | dāna-pālanayōr madhyē dānāch chhrēyōnupālanam dānāt svargam a-
190. vāpnōti pālanād achyutam padam ||

“Śrī Dēvarāju.”

Text in Dēvanāgarī Characters.

- I B. 1 शुभमस्तु । नमस्तुंगशिरश्चुंबिचंद्रचामरचारवे । त्रैलोक्यनगरारं
2 भूमूलस्तंभायशंभवे । अगजाननपद्मार्क गजानन
3 महर्निशं । अनेकदंतं भक्तानामेकदंतमुपास्महे । हरे
4 लीलावराहस्य दंष्ट्रादंडः स पातु वः । हेमाद्रिकलशा
5 यत्र धात्री च्छत्रश्रियं दधौ । अस्ति श्रीमान्जनपदः कर्नाटइति
6 विश्रुतः । नित्यं प्रवर्तते यत्र कार्तो धर्मः कलावपि । पत्तनं तत्रवि
7 ख्यातं श्रीरंगपदशद्वितं । दृश्यते स्वःपुरमिव कावेर्या
8 प्रतिविवितं । अध्यास्ते तत्र कर्नाटसिंहासमनधीश्वरः श्री
9 देवराजभूपालः कल्याणगुणसागरः । काल्ये प्रबुध्य
10 कमलारमणांघ्रियुग्मं ध्यात्वाभिपूज्य नियमेन सहस्रना
11 स्ना । हुत्वाशिमन्वातितरां वसुगां फलानि दत्वा च विप्रनिवहाय
12 जयत्यजस्रं । दातारि दयासमुद्रे दक्षे दाक्षिण्यशेवधौ धीरे ।
13 रक्षति धराममग्निन् राघवइव सर्वतः सौख्यं । कः शूरो
14 देवराजः सुकविशुभगिरां कः पदं देवराजः कस्त्यागी देव
15 राजः प्रतिनृपविजयी कोन्वयं देवराजः । कः सौम्यो देवरा
16 जः श्रितजनभरणे कः कृपी देवराजः भव्यप्रश्नेषु चेत्थं प्रति
17 वचनतया कीर्त्यते देवराजः । बुध इव पुरंदरेण प्रतिदिनमेते
18 न सत्कृतो राज्ञा । विप्रकुलवार्धिचंद्रः श्रीमान्दक्षोजिना
19 मको जयति । प्राक्तनैः पृथिवीपालैः काकुस्थैरिव सत्कृतः
20 रामं सुमंत्रक इव देवराजमुपाश्रितः । पूर्वं गुर्जरदेशादा
21 गच्छन्नेव चामराजाय । दत्वा कर्नाभरणं लेभे यः पारितोषिका
22 न्विविधान् । दायंदायं विचित्रं रुचिरमणिगणं देवराजा
23 य नित्यं गाहंगाहं परार्थं वसनमपि धनं ग्रामरत्नानि
24 तुष्टः । वाप्यः कूपांस्तटाकानपि विपुलतरानालयां देवतानां
25 आरामाननसत्राण्यपि दृढमनसा कारयत्यादरेण । शीले
26 न वृत्तेन धिया धनेन दानेन कीर्त्या दयया दमेन । गुणै
27 रशेषै रतुलोपि सोयं तुलां महादान कृदारु
II A. 28 रोह । आब्रह्मः स्वग्रहणेन साक्षादेककर्पदिना । स
29 ने सरो महदकारयत् । रामेश्वरे चानसत्रं सुब्रह्मण्ये
30 रथोत्सवं
31 काश्यां धर्मान् बहुविधानेवमादीनकारयत् । तस्यास्य
32 धर्मपत्नी
31 परमेशस्येव पार्वतीदेवी । अत्रेरिव अनसूया शुभशीला राम
32 भायंबा । धीमती द्रौपदीवेयं वैदेहीव दयावती । गार्गी
33 व सर्वधर्मज्ञा वसुधेव क्षमापरा । धनोजिरेव सिंधुः गंगा यास्य

- 34 रामभायंवा । रत्नान्युपचीयंते यस्माद्दत्तोपि देवराजाय ।
 35 कुर्वग्रहारमेकं विपुलं विख्यातमावयोर्नाम्ना । इतिराम
 भायि
 36 नाम्नी ददतं विज्ञापयामास । प्रकृत्यादानशूरोयं प्रियया
 37 चाभियाचितः । भक्षणायेक्षुदंडस्य प्रतिग्राहीव तोषितः ।
 38 लब्धवानुज्ञां देवराजात् अग्रहारं चकार सः । तस्य प्रख्या
 39 पनायेदं लिख्यते ताम्रशासनं । श्रीशालिवाहनशके
 40 निधिवसुवाणेंदुगणितवर्षेषु । यातेषु वर्तमाने प्लवंग
 41 वर्षे मधौमासे । पक्षे पूर्णदुसंयुक्ते तृतीयायां तिथौ
 42 तथा । पुण्यकाले महंत्यस्मि दिवसेश्वरवासरे । श्रीमद्द्रा
 43 जाधिराजेंद्रे श्रीराजपरमेश्वरे । चतुसमुद्रमध्यस्थ भू
 44 मीवलयवल्लभे । विरुदंतैवरगंडे दक्षे धरणीवराहविरु
 45 दंके । प्रतिनृपतिरत्नमकुटीकुसुमसमूहार्चितांध्रियुगे ।
 46 श्रीनारायणपादपंकजयुगन्यस्ताखिलात्मस्थितौ श्रीम
 47 त्पश्चिमरंगनाथनगरी सिंहासनाधीश्वरे । शूरे श्रीमति
 48 देवराजनृपतौ वात्सल्यवारांनिधौ देवब्राह्मणरक्षणा
 49 य पृथिवीसांम्राज्यमातन्वति । श्रीमतो लंबकनस्य मह
 50 र्पेंगांत्रसंभवः । आश्वलायनसूत्रोक्तकर्माचरणतत्परः ।
 51 नानोजीशर्मणः पौत्रः शिवोजेस्तनुजस्सुधीः । धनोजीना
 52 मकः सोयं धर्मपत्न्या समन्वितः । भव्यं होयिसलनाडस्थ
 53 कंनवाडिस्थले स्थितं । श्रीकंठारवभूपालाहा
 54 नधारापुरस्सरं । मया प्रतिगृहीतं प्राकुल्यारामसमन्वि
 II B. 55 तं । धनोजिरामभायंम्मपुरं प्रत्यभिधानतः ।
 56 होसूरु कच्चिलगेरे पुराख्यग्रामयुग्मतः । आश्रितं पश्चिमा
 57 माशां महीसुरमनोहरं । संहजाया महानद्याः उत्तरं तीर
 58 माश्रितं । प्रादेशमाश्रितं ग्रामाद्रोपालपुरनामतः । श्रीमावि
 59 नकेरेग्रामा दक्षिणां दिशमाश्रितं । होसकोट इति ख्यातं मदीयं
 60 ग्राममुत्तमं । सांगश्रुतिमीमांसास्मृतिविद्भ्यः श्रौतकर्मनि
 61 रतभ्यः । नानाविधनामभ्यो विप्रेभ्यो विविधगोत्रसूत्रेभ्यः ।
 62 श्रीदेवराजनृपतेरनुज्ञयेदं सदाशिवप्रीत्यै । सहिरंण्योद
 63 दकधारापूर्वं प्रददे ह्यहं नमम । चत्वरिंशद्वृत्ती खिपादयुक्ताः
 64 शुभा इह ग्रामे । आचंद्रतारभोग्या मम सपादैकवृत्तिरिह ।
 65 वृत्तिप्रतिगृहीतृणामितरेषां द्विजन्मनां । गोत्रशास्त्राभिधाना
 66 नि वृत्तिसंख्या च लिख्यते । श्रीमान्भरद्वाजकुलाग्धि
 चंद्रो नित्यां
 67 नदानामिरतो यजुर्वित् । नंजुंडभट्टात्मजयेकवृत्तिमुपाश्रुते लिंग
 68 णसोमयाजी । कौडिन्य आपस्तंबोयं सुतोप्यच्चावधानिनः । नर
 69 सिंहाभिधो यज्वा वृत्तिमेकांसमश्रुते । रामाभट्टसुतोरुग्विद्वा
 70 रद्वाजसगोत्रजः । नीलकंठाभिधो यज्वा वृत्तिमेकामुपाश्रुते । ऋ
 71 ग्वित्तिरुमलार्थस्य सुतः श्रीवत्सगोत्रजः । वेदांतवेत्ता नृहरी वृ

- 72 त्तिमेकां समश्नुते । नैधुपकाश्यपगोत्रो लक्ष्मीनारायणार्य सं
 73 जातः । येकां वृत्तिं भुङ्क्ते स्मर्ता शेषाद्रिदीक्षितो ह्यत्र । तिरुका
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 74 यः पुरुषोत्तमनामकः । भारद्वाजो यजुर्वेदी वृत्तिमेकां समश्नुते ।
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 75 देवरभट्टस्य सुब्रह्मण्याह्वयस्सुधीः । बाधूलजो यजुर्वेदी वृत्ति
 मेकां
 76 समश्नुते । हारीतस्तु यजुर्वेदी वैकटाद्रेः कुमारकः । धीमान्वैकट
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 77 वृत्तिमेकां समश्नुते । वृसिंहभट्टतनयः भारद्वाजसगोत्रजः । ऋ
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 78 टकृष्णोयं वृत्तिमेकांसमश्नुते । अण्णाजिभागवतजश्रीवत्सकुला
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 79 विंकसुधांशुः । भुङ्क्ते यजुर्वेदेकां वृत्तिं गोपालभागवतः । हारीत
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 80 जातः आश्वलायनसूत्रवान् । गिरियप्पसुतो धीमान्लक्ष्मैयस्त्वे
 कवृत्तिभाक् ।
 81 कमलेशस्य तनयः श्रीवत्सान्वयसंभवः । कौडैयाख्यो यजुर्वेदी वृत्तिमे
 82 कां समश्नुते । शेषाद्रिभट्टतनयः वैकटाद्रीशनामकः । बह्वचः
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 83 सोयं वृत्तिमेकां समश्नुते । आश्वलायनगोत्रोत्थ श्रीकात्यायन सूत्रवान् ।
 84 समश्नुते वृत्तिमेकां सर्वैयसुत औभलः । गंगाधरस्य तनयो रा
 III A. 85 माठाकरनामकः । ऋग्वेदी गौतमस्सोयं वृत्तिमेकां समश्नुते ।
 86 गंगाधरस्य तनयो वीराठाकरनामकः । ऋग्वेदी गौतमस्सोयं वृ
 87 त्तिमेकां समश्नुते । गंगाधरस्य तनयो ऋग्विद्वावजिनामकः ।
 88 गौतमान्वयसंजातो वृत्तिमेकां समश्नुते । ऋग्विल्लातपगो
 89 त्रोयं रूपजेस्तनय सुधीः । सदाशिवो महाप्राज्ञो वृत्तिमेकां सम
 90 श्नुते । विश्वनाथस्य तनयो ऋग्वित्पौलस्त्यगोत्रजः । धीमान्भग
 91 वतीदासो वृत्तिमेकां समश्नुते । देवजेस्तनयो ऋग्विल्लंबकर्नस्य
 92 गोत्रजः । अचालैयो वृत्तिमेकामाचंद्रार्कमुपाश्नुते । ऋग्वि
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 93 वत्सगोत्रोयं मुरारितनयः सुधीः । विष्णुजी सर्वधर्मज्ञो वृत्ति
 94 मेकामुपाश्नुते । ऋग्वेदी लंबकर्नोयमिंद्रदाससुतस्सुधीः । अ
 95 चालमहितो धीमान्वृत्तिमेकामुपाश्नुते । कौडभट्टस्य तनयो
 96 ऋग्वित्कोशिकगोत्रजः । त्रिपादवृत्तिं भजते सुधी सिंहाद्रिनाम
 97 कः । ऋग्विल्लातपगोत्रोयं विश्वनाथसुतः सुधीः । त्रिपादवृत्तिं भ
 98 जते रूपजी धर्मतत्परः । श्यामानसस्तु ऋग्वेदी वासुदेव
 99 स्य नंदनः । त्रिपादवृत्तिं भजते कृष्णजि व्यासधर्मवित् । सुतो
 100 वैकटभट्टस्य ऋग्वित्काश्यपगोत्रजः । श्रीनिवासाह्वयो वि
 101 द्धानर्धवृत्तिमुपाश्नुते । सुतो वैकटभट्टस्य ऋग्वित्काश्यपगोत्र

- 102 जः । अर्धवृत्तेरयं नाथो वैगंभदो द्विजोत्तमः । श्रीवत्स आप
 103 स्तंबोयं चिद्विभट्टसुतस्सुधीः । अर्धवृत्तेरयं नाथो गोपाल
 104 च द्विजो
 105 त्तमः । गौतमान्वयसंजातः श्रीबोधायनसूत्रवान् । जनैयत
 106 नयो धीमांश्चैयस्त्वर्धवृत्तिभाक् । भारद्वाजो ऋग्विदेप
 107 रामचन्द्र
 108 स्य पुत्रकः । नाम्ना लक्ष्मणभट्टोयमर्धवृत्तिमुपाश्रुते । हारीत
 109 आ
 110 पस्तंबोयं वैकटाद्रिसुतस्सुधीः । तिमलार्याभिधो विद्वानर्ध
 111 वृत्तिमुपाश्रुते । श्रीवत्स आपस्तंबोयं सुतो अन्वावधानिनः ।
 112 अर्धवृ
 113 त्तेरयं नाथो श्रीदिवाकरनामकः । भारद्वाजो नरहरिसुतो या
 114 जुषस्त्यवादी धर्मासक्तो हरिगुरुपदध्यानसेवाधुरीणः । दा
 115 क्षिण्याढ्यस्सपदि नरसिंहाभिदस्त्वर्धवृत्तिं भुङ्क्ते सोयं
 116 द्विजकुल
 117 मणिर्नित्यमृष्टानदायी । औमलेश्वरभट्टस्य सुतो गार्ग्य
 118 सगोत्रजः
 119 यजुर्वेदी नृसिंहोयमर्धवृत्तिमुपाश्रुते । श्रीवत्सान्वयसं
 120 जातो को
 121 डैयतनयस्सुधीः । अर्धवृत्तेरयं नाथः शेषाद्रिस्तैत्ति
 122 रीयकः । वसि

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- 115 एआपस्तंबोयं रंगैयस्य सुतस्सुधीः कस्तूरीनामको
 116 धीमानर्धवृत्तिमुपाश्रुते । श्रीश्रीनिवासंस्तनयोवेदां
 117 तविन्नुसिंहार्यः । श्रीयाजुषोर्धवृत्तिं कौशिकगोत्राधि
 118 कौ
 119 स्तुभो भुङ्क्ते । बाधूल आपस्तंबोयं वैकटार्यसुतः सुधीः ।
 120 वरदार्याभिधो विद्वानर्धवृत्तिमुपाश्रुते । रामशास्त्रिसुतो
 121 धीमानुग्वित्कौशिकगोत्रजः । अर्धवृत्तेरयं नाथो विद्वान्
 122 हरिनामकः । आपस्तंबः कौशिकोयं तिमलैयसुतस्सु
 123 धीः । अर्धवृत्तेरयं नाथः सुब्रह्मण्यो द्विजोत्तमः । कौशिका
 124 न्वयसंजात ऋग्विच्छंकरभट्टजः । श्रीनारायणभट्टोत्र ह्यर्ध
 125 वृत्तिमुपाश्रुते । यजुर्वेदी नारसिंहभट्टनाम्नः कुमारकः । का
 126 श्यपान्वयसंजातो वैगंभदो र्धवृत्तिभाक् । रामैयाख्य
 127 स्य तनयो धीमां लोहितगोत्रजः । पापैयाख्यो यजुर्वे
 128 दी ह्यर्धवृत्तिमुपाश्रुते । श्रीवत्सगोत्रसंजातो याजु
 129 षो चनभट्टजः । धीमांल्लक्ष्मणभट्टोत्र ह्यर्धवृत्तिमुपाश्रु
 130 ते । पदवाक्यप्रमाणज्ञो रामभट्टसरस्वती । भिक्षुभिक्षा
 131 र्थं मन्त्रार्धवृत्तिं ब्रह्मविदश्रुते । ऋकशाखी लंबकनोयं
 132 वीरमाणसुतस्सुधीः । प्रेमजी महितोह्यत्र ह्यर्धवृत्तिमुपाश्रु

- 132 ते । श्रीनाथतनयो धीमान्नाम्नवत्पौलस्त्यगोत्रजः । श्याम
 133 जीदविनामायमर्धवृत्तिमुपाश्रुते । वत्सराजस्य तनयः
 134 ऋग्विच्छ्रीवत्सगोत्रजः । त्रिकंदवेभिधो विद्वानर्धवृत्तिमुपा
 135 श्रुते । उपनिषद्गोत्रजातः सदानंदश्च बह्वचः । अंवादास
 136 सुतो धीमानर्धवृत्तिमुपाश्रुते । रामचंद्रस्य तनय ऋग्विच्छ्रीवत्स
 137 गोत्रजः । कामाक्षिदासनामायं अर्धवृत्तिमुपाश्रुते । आपस्तं
 138 बोथ कौंडिन्योह्यण्णयाख्यसुतस्तुधीः । अण्पाजिनामको वि
 139 द्वान्यादवृत्तिमुपाश्रुते । तनयो नीलकंठस्य कौंडिन्यो
 140 याजुषःसुधीः । अण्पाजिभट्टनामायं पादवृत्तिमुपाश्रुते ।
 141 पुत्रस्त्वप्पलभट्टस्य बाधूलो याजुषस्तुधीः । प्राज्ञस्तिर्मलभ
 142 द्योयं पादवृत्तिमुपाश्रुते । तनयश्चंभिभट्टस्य वत्सगोत्रस्तु
 IV A. 143 याजुषः । नरसिंहाभिधो विद्वान्पादवृत्तिमुपाश्रुते । तनयो रा
 144 मभट्टस्य भारद्वाजस्तु याजुषः । विद्वान्केशवभट्टोयं पादवृत्ति
 145 मुपाश्रुते । केशवैयस्य तनयो भारद्वाजस्तु याजुषः । पाद
 146 वृत्तेरयं नाथस्तिर्मलाचार्यसंज्ञिकः । आपस्तंबः कौशिको
 147 यं रामैयतनयःसुधीः । अण्णैयनामको विद्वान्पादवृत्तिमुपा
 148 श्रुते । अञ्जलैयस्य तनयो लंबकनसगोत्रकः । ऋग्वेदी सौ
 149 दरस्तोयं पादवृत्तिं समश्रुते । भारद्वाजो नारसिंहहेब्बारुव
 150 कुमारकः । तंविहेब्बारुवाख्योपि याजुषः पादवृत्तिभाक् ।
 151 कौंडिन्यगोत्रसंजातः शेषाचार्यतनूभवः । शिगरै
 152 यो यजुर्वेदी पादवृत्तिमुपाश्रुते । आपस्तंबः कौशिकोयं
 153 तिर्मलार्यसुतःसुधीः । वैकटेशाभिधो विद्वान्पादवृ
 154 त्तिमुपाश्रुते । तयेते ह्यत्र धनोजि रामभायिपुराभिधे ।
 155 अग्रहारे वृत्तिभाजः साकल्येनाभिवर्णिताः । येतेषाम
 156 न्न वासार्थमस्य ग्रामस्य सीमनि । कुल्यायाः उत्तरे तीरेगृ
 157 हा रंम्या प्रकल्पिताः । पंचाशत्पदविस्तीर्णं तथा शतप
 158 दायतं । सधेनुध्यान्यपर्य्यकप्रमुखोपस्करान्वितं । कृ
 159 प्पनिष्कुटसंयुक्तं तत्रैकैकं निवेशनं । येकैकस्य द्विजैन्द्र
 160 स्य दत्तं धारापुरस्सरं । किंच बल्लेकेरेहंतनिविष्टसुम
 161 नोहरे । नवद्रोणान्विते पंचखारीपरिमिते वरे । कूनीमड
 162 वेहंत प्रतिष्ठिते प्रस्थसंयुते प्राज्ये । षोडशसंख्यद्रो
 163 णै र्गणितेपि च सर्वसस्याख्ये । सालुमाविनहंतस्थे ह्ये
 164 कखारीमितेपि च । नोदेहंतस्थितेपंचदशद्रोणामितेपि
 165 च । आहत्य प्रस्थसंयुक्ते ह्यष्टखारीपरिमिते । क्रमुको
 166 पवने चैत्ररथनन्दनसंनिभे । यः कर्पकांशस्तोप्ये
 167 षां दत्तो धारापुरस्सरं । अद्यप्रभृति ह्येतद्रामचतुस्ती
 168 ममध्यवर्तीनि । निधिनिक्षेपयोदयदक्षि ण्यागामि

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- 169 सिद्धसाध्यानि । रंम्याष्टभोगतेजस्वांम्यान्येषां
 170 भवंति भोग्यानि । ग्रामवरोयममीभिर्विप्रप्रवरैः क

- 171 रिप्यमाणानां । योग्या व्यवहाराणा माधिक्रयदा
 172 न विनिमयाख्यानां । इमंदिवसमारभ्य ग्राम
 173 भेतममी द्विजाः । पुत्रपौत्रप्रपौत्रादिक्रमेणाचंद्रतार
 174 कं । शुभोत्तरं निराबाधं सुखेनानुभवत्विति । श्रीलंब
 175 कर्णगोत्रेण ह्याश्वलायनसूत्रिणा । नानोजिनास्रः पौ
 176 त्रेण शिवोजितनयेनवै । धर्मपत्नी समेतेन श्रीमद्धनो
 177 जिशर्मणा । नानाविधनामभ्यः विप्रेभ्यो विविधगोत्रसू
 178 त्रेभ्यः । शुभचरितेभ्य स्मार्तश्रीवैष्णवतत्त्ववादिभ्यः ।
 179 स्वहस्तलिखितै देवराजनामाक्षरैश्शुभैः । संविन्दि
 180 तं भूवराहमुद्रया च विराजितं । सर्वलक्षणसंप
 181 नं तांघ्रशासनमुत्तमं । श्रीदेवराजनृपतेरनुब्र
 182 येदं सदाशिवप्रीत्यै । सहिरंण्योदकधारापूर्वं
 183 दत्तं शुभोत्तरं भूयात् । यस्तोषयन् गुरुरिव विबु
 184 धान्वेदार्थगर्भवाग्मुक्तैः । श्रीदेवराजनृपते
 185 स्तभां सुधर्माभिवाध्यास्ते । तस्यास्य कौशिकां
 186 बुधिपूर्वदोरलघाईगरार्य्यस्य । तनयस्तु तिरुमला
 187 र्य्यो व्यातानीत्तांघ्रशासनश्लोकान् । एकैव भगिनी लोके
 188 सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या विप्रदत्ता वसुंध
 189 रा । दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनं
 दानास्त्वर्गम
 190 वामोति पालनादच्युतं पदं ॥

ॐ नमोऽस्तुते

Translation.

LL. 1-5.

May there be good fortune. Praise of Śambhu. We worship both day and night Gaṇānana who is a sun to the lotus the Agajānana (the face of Pārvatī; that which has not the face of an elephant,) who is an *anēkadanta* (giver of several boons, who has more than one tusk) and *ekadanta* (bearing a single tusk). May the bar-like tusk of Hari who has become Varāha for sport resting on which the earth with its finial the Golden Mountain (Hēmadri) shines like a parasol protect you.

LL. 5-17.

There is a great kingdom known as Karnāṭa in which the *dharma* (right living) of Kṛita-yuga is going on always even in Kali-yuga. In that kingdom is a famous city named Śrīranga which looks like the City of Gods (Svāh-puram iva) reflected in the river Kāvērī. In that city dwells the king Dēvarāja, the ruler of the Karnāṭa throne, and an ocean of good qualities. He rises early in the morning and meditating on the feet of the Lord of Kamalā (Viṣṇu) and

worshipping him according to prescribed rules, by the repetition of his thousand names and pouring oblations into fire, makes profuse gifts to several Brahmans of money, cow and fruits. When this king, liberal in gifts, an ocean of mercy, able, a store-house of courtesy and heroic was ruling the earth there was happiness everywhere as during the reign of Rāma. Dēvarāja is thus praised in answers to good questions:—who is brave? It is Dēvarāja. Who is the object of eulogy of good poets? Dēvarāja. Who is generous? Dēvarāja. Who is a conqueror of enemy kings? Dēvarāja. Who is pleasant-looking? Dēvarāja. Who is kind in protecting his dependants? Dēvarāja.

LL. 17-28.

Like Budha honoured by Purandara (Indra) the great Brahman named Dhannōji, a moon to the ocean, the Brahman race, is honoured daily by this king. Like Sumantraka honoured by the ancient kings who belonged to the lineage of Kākustha, attending on Rāma, the Brahman named Dhannōji was a dependant of the king Dēvarāja. Coming originally from the country of Gūrjara he gave a pair of ear-rings to the king Chāmarāja and in return got numerous presents. Giving several beautiful shining jewels to Dēvarāja and receiving for them costly clothes, money and villages the Brahman got constructed, with a firm and loving mind, ponds, wells, tanks, extensive temples for gods, gardens, and feeding-houses. Though unequalled (atula :) on account of his good conduct, righteous acts, intelligence, wealth, liberality, fame, kindness and self-control and innumerable other good qualities he ascended the weighing-pan for the sake of the great gift (Tulābhāradāna).

LL. 28-38.

Directed in a dream by the God Kapardin, he constructed a huge lake in the temple grounds of Saptakōṭīśvara. He set up a feeding-house in Rāmēśvara and instituted a car festival in Subrahmanya and dispensed numerous charities in Kāśi. His lawful wife was Rāmabhāyambā like Pārvatī to Paramēśvara, possessed of excellent conduct like Anasūyā, wife of Atri, intelligent like Draupadī, kind like Vaidēhi, versed in all dharmas like Gārgī and forgiving like the earth. Dhannōji is the ocean and Rāmabhāyambā is his Gangā. That is why gems grow although he gives them away to Dēvarāja. Rāmabhāyī requested her husband "Make an extensive and famous agrahāra in our name." Thus requested Dhannōji, who was by nature very liberal was highly pleased like a person who receives sugar-cane for eating. Receiving permission from Dēvarāja he created an agrahāra and for publishing it is the following copper-śāsana written.

LL. 39-62.

After the years calculated by nidhis, vasus and arrows and moon (1589) elapsed in the era of Śālivāhana, in the cyclic year Plavanga, in the month Chaitra in the bright fortnight, on the 3rd lunar day, on Sunday, on this sacred occasion, while

the illustrious rājādhirājendra, rājaparamêśvara, lord of all land bounded by the four seas, *birudantembaraganḍa* (champion over those who claim such and such titles) powerful, possessed of the title Dharaṇī-varāha, with his feet worshipped by the flowers in the jewelled crowns of enemy kings, with his mind wholly devoted to the lotus feet of Nârāyaṇa, lord of the throne of Paśchima-Ranganātha-nagari (Seringapatam), an ocean of love, heroic king Dêvarāja was ruling the earth for the protection of gods and Brahmans :—

I named Dhannōji, born of the gôtra of the illustrious sage Lambakarna, performer of rites according to Āsvalāyana-sûtra, grandson of Nânōji, son of Śivoji, in conjunction with my wife, give away absolutely, with pouring of water on gold, for the love of the god Sadāśiva, and with the permission of the king Dêvarāja, the village named Hosakôte, belonging to me and situated in Kannambādi-sthala of Hoysala-nādu, received by me previously from the king Kaṇṭhîrava as a gift with pouring of water, full of canals and gardens, and renamed Dhannōji-Rāmabhāyamma-pura, pleasing to Brahmans, situated to the west of the two villages Hosûr and Kabbilagere and on the north bank of the great river Kāvêri, to the east of the village named Gôpālapura, to the south of the village Māvinakere, to Brahmans of various gotras and sutras, bearing various names and engaged in the performance of the Vedic rites and versed in the Vêdas and their branches, Mimāmsā and Smṛitis.

LL. 63-155.

In this village are 40½ vṛittis to be enjoyed for as long as the moon and stars endure and of these 1½ vṛittis have been retained by me. The names of the gôtras and śākhās of the Brahmans to whom the rest of the vṛittis are given as also the number of vṛittis given are written here :—

Lingana-Sômayâji, son of Nanjunḍabhaṭṭa, a moon to the ocean, the Bhâradvāja lineage and knower of Yajur-vêda and engaged constantly in giving food to others receives 1 vṛitti: Narasimha-yajvâ, son of Achchāvadhâni, of Kaunḍinya-gôtra and Āpastamba-sûtra gets 1 vṛitti: Nilakaṇṭha-yajvâ of Rîg-Vêda and Bhâradvāja-sagôtra and son of Rāmābhaṭṭa gets 1 vṛitti: Nṛihari versed in Vêdânta, son of Tirumalārya, follower of Rîg-vêda and Śrīvatsa-gôtra gets one vṛitti: Sêshâdri-dikshita of Naidhrapa-Kâśyapa-gôtra and Sāmavêda (smârta) son of Lakshmî-nârāyaṇārya gets one vṛitti: Purushôttama of Bhâradvāja-gôtra and Yajus-śākhā and son of Tirukāmaiya gets one vṛitti: Subrahmanya, son of Dêvarabhaṭṭa of Vādhûla-gôtra and Yajus-śākhā gets one vṛitti: Venkaṭakṛishṇa, son of Venkaṭâdri of Hārîta-gotra and Yajur Vêda gets one vṛitti: Vyankaṭakṛishṇa, son of Nṛisimha-bhaṭṭa of Bhâradvāja-sagôtra and Rîgvêda gets one vṛitti: Gôpala-bhāgavata, son of Appâji Bhāgavata, a full moon to the ocean, the Śrīvatsa lineage and a follower of Yajur-Vêda gets one vṛitti: Lakshmaiya, son of Giryappa of Hārîta-gôtra and Āsvalāyana-sûtra gets one vṛitti: Koṇḍaiya, son of Kamaleya of Śrīvatsa-gôtra and Yajus-śākhā gets one vṛitti: Venkaṭâdriśa, son of Sêshâdribhaṭṭa and

of Ṛig Vêda and Kâśyapa-gôtra gets one vṛitti: Aubhala, son of Sarvaiya of Āśvalāyana-gôtra and Kâtyāyanasūtra gets one vṛitti.

Ramā-ṭhākara of Ṛig-Vêda and Gautama-gôtra, son of Gangādhara gets 1 vṛitti: Virāṭhākara, son of Gangādhara and of Gautama-gôtra and Ṛig-Vêda gets 1 vṛitti: Vāvaji, son of Gangādhara and of Gautama-gôtra and Ṛig-Vêda gets 1 vṛitti: Sadāśiva, of Ṛig-Vêda and Lātapa-gôtra, son of Rûpaji gets 1 vṛitti: Bhagavatidāsa, of Ṛig-vêda and Paulastya-gôtra and son of Viśvanātha gets 1 vṛitti: Achchālaiya of Ṛig Vêda and Lambakarna-gôtra and son of Dêvaji gets 1 vṛitti: Vishṇuji, versed in all dharmas and of Ṛig Vêda and Śrīvatsa-gôtra, son of Murāri gets 1 vṛitti: Achchālamahita, son of Indradāsa, of Ṛig Vêda and Lambakarna-gôtra gets 1 vṛitti: Simhvādri, son of Koṇḍubhaṭṭa, of Ṛig Vêda and Kauśika-gôtra gets $\frac{3}{4}$ vṛitti: Rûpaji, engaged in dharma and son of Viśvanātha of Ṛig Vêda and Lātapa-gôtra gets $\frac{3}{4}$ vṛitti: Kṛishṇaji, of Śyāmānasa-gôtra and Ṛig Vêda, son of Vāsudêva, proficient in Vyāsa-dharma gets $\frac{3}{4}$ vṛitti.

Śrinivāsa, son of Venkaṭabhaṭṭa, of Ṛig Vêda and Kâśyapa-gôtra gets $\frac{1}{2}$ vṛitti: Vengambhaṭṭa, son of Venkaṭabhaṭṭa, of Ṛig Vêda and Kâśyapa-gôtra gets $\frac{1}{2}$ vṛitti: Gôpāla, son of Chittibhaṭṭa of Śrīvatsa-gôtra and Āpastamba-sūtra gets $\frac{1}{2}$ vṛitti: Najaiya, son Jannaiya, of Gautama-gôtra and Bôdhāyana-sūtra gets $\frac{1}{2}$ vṛitti: Lakshmanabhaṭṭa, son of Rāmachandra, of Ṛig Vêda and Bhāradvāja-gôtra gets $\frac{1}{2}$ vṛitti: The learned Tirumalārya, son of Venkaṭadri and of Hārīta-gôtra and Āpastamba-sūtra gets $\frac{1}{2}$ vṛitti: Divākara, son of Abbāvadhāni of Śrīvatsa-gôtra and Āpastamba-sūtra gets $\frac{1}{2}$ vṛitti.

Narasihva, son of Narahari of Bhāradvāja-gôtra and Yajur Vêda, truthful, righteous, engaged in devotion to and meditation on the feet of Hari and gurus, and full of *dâkshīnya* (liberality), a jewel to the Brahman race, and giver of sumptuous food every day (to the needy) gets $\frac{1}{2}$ vṛitti: Nṛisimhva, son of Aubhalêśvarabhaṭṭa, of Gārgya-gôtra and Yajur Vêda gets $\frac{1}{2}$ vṛitti: Sêshādri, son of Koḍaiya, of Śrīvatsa-gôtra and Taittirīya-śâkhâ gets $\frac{1}{2}$ vṛitti: Kastûri, son of Rangaiya, of Vasishṭa-gôtra and Āpastamba-sūtra gets $\frac{1}{2}$ vṛitti.

Nṛisimhvārya, proficient in Vêdānta, and son of Śrinivāsa-sûri of Yajur Vêda and a Kaustubha jewel to the ocean the Kauśika-gôtra gets $\frac{1}{2}$ vṛitti. The learned Varadārya, son of Venkṭārya of Vâdhûla-gôtra and Āpastamba-sūtra gets $\frac{1}{2}$ vṛitti. The learned Nṛihari, son of Rāmaśāstri, of Ṛig Vêda and Kauśika-gôtra gets $\frac{1}{2}$ vṛitti. The eminent Brahman Subrahmanya, son of Timmappaiya, of Āpastamba sūtra and Kauśika-gôtra gets $\frac{1}{2}$ vṛitti: Nārāyaṇabhaṭṭa, son of Śankarabhaṭṭa of Kauśika-gôtra and Ṛig Vêda gets $\frac{1}{2}$ vṛitti: Vengambhaṭṭa, son of Nārasimhva-bhaṭṭa of Kâśyapa-gôtra and Yajus-śâkhâ gets $\frac{1}{2}$ vṛitti: Pāpaiya, son of Rāmaiya of Lôhita-gôtra and Yajur-Vêda gets $\frac{1}{2}$ vṛitti: Lakshmanabhaṭṭa, son Achchana-bhaṭṭa of Śrīvatsa-gôtra and Yajus-śâkhâ gets $\frac{1}{2}$ vṛitti: Rāmabhadrasarasvati, an ascetic versed in pada, vākya and pramāṇa (Grammar, Mīmāṃsā and Vêdas) and a knower of Brahma gets half a vṛitti as his alms (bhikshâ).

Prêmaji, son of Vira Bhâṇa, of Rikśâkha and Lambakarna-gôtra gets $\frac{1}{2}$ vṛitti: Śyāmajîdavi, son of Śrinâtha, of Rik-sâkhâ and Paulastya-gôtra, gets $\frac{1}{2}$ vṛitti: the learned Trikindave, son of Vatsarâja, of Rik-sâkhâ and Śrīvatsa-gôtra gets $\frac{1}{2}$ vṛitti: Sadānanda, son of Ambādâsa, of Rik-sâkhâ and Upanishad-gôtra gets $\frac{1}{2}$ vṛitti: Kâmakshi-dâsa, son of Rāmachandra, of Rik-sâkhâ and Śrīvatsa-gôtra gets $\frac{1}{2}$ vṛitti.

The learned Appâji, son of Anṇaya of Kaundinya-gôtra and Âpastamba-sûtra gets $\frac{1}{4}$ vṛitti: Appâjibhaṭṭa, son of Nilakanṭha, of Kaundinya-gôtra and Yajur Vêda gets $\frac{1}{4}$ vṛitti: Tirmalabhaṭṭa, son of Appalabhaṭṭa of Vâdhûla-gôtra and Yajur-Vêda gets $\frac{1}{4}$ vṛitti: The learned Narasimhva, son of Channibhaṭṭa, of Vatsa-gôtra and Yajur Vêda gets $\frac{1}{4}$ vṛitti: The learned Kêśavabhaṭṭa, son of Rāmabhaṭṭa, of Bhâradvâjagôtra and Yajur Vêda gets $\frac{1}{4}$ vṛitti.

Tirmalâchârya, son of Kêśavaiya, of Bhâradvâja-gôtra and Yajur Vêda gets $\frac{1}{4}$ vṛitti: The learned Anṇaiya, son of Râmaiya of Kausika-gôtra and Âpastamba sûtra gets $\frac{1}{4}$ vṛitti: Saundara, son of Achchâlaiya of Lambakarna-gôtra and Rîg Vêda gets $\frac{1}{4}$ vṛitti: Tambi Hebbârûva, son of Nârasimhva Hebbârûva, of Bhâradvâja gôtra and Yajus-sâkhâ gets $\frac{1}{4}$ vṛitti: Śingaraiya, son of Śeshâchârya, of Kaundinya-gôtra and Yajur Vêda gets $\frac{1}{4}$ vṛitti: The learned Venkaṭêśa, son of Tirmalârya, of Kausika-gôtra and Âpastamba-sûtra gets $\frac{1}{4}$ vṛitti.

LL. 154-168.

These holders of vṛittis in this agrahâra named Dhannôji-Râma-bhâyipura have been described in full.

For the habitation of these Brahmans, beautiful houses have been built on the north bank of the channel (*kulyâ*). For each Brahman is given with pouring of water a house, 50 paces broad and 100 paces (*pada*) long with a cow, provisions, bedstead and other necessities, and each having a well and a back-yard (*nishkuṭa*). I have also given away to these Brahmans with pouring of water the husbandman's share? (*Karshakâmsâ*) in the areca groves resembling Chaitraratha and Nandana gardens, in grounds of the area of 5 *khâris* and 9 *drôṇas* situated near Ballekerehanta, in grounds of the area of 16 *drôṇas* and 1 *prastha* situated near Kûnimaḍavehanta, and covered with different plants, in grounds of the area of one *khâri* situated near Sâlumâvinahanta, in grounds of the area of 15 *drôṇas* situated near Nodehanta altogether an area of 8 *khâris* and 1 *prastha*. (The meaning of these lines is not clear.)

LL. 168-187.

From now onwards all the 8 rights and powers of enjoyment consisting of treasure on the surface or underground, water springs, minerals, imperishables, future income, ready and possible rights within the four boundaries of this village become enjoyable by these Brahmans. This village will be subject to the transactions of mortgage, sale, gift or exchange entered into by these Brahmans from this day onwards. May these Brahmans enjoy this village in happiness, free from obstruc-

tion, in hereditary succession descending to son, grandson, great-grandson and onwards for as long as the moon and stars endure. To this effect is given by me, Dhannôjîsarma, grandson of Nanôji, and son of Šivôji, and associated with my lawful wife, to the good Brahmans bearing various names and of different gôtras and sûtras and belonging to Smârta, Śrivaishnava and Tatvavâdi (Mâdhva) sects, this fine copper śâsana containing the signature of the King Dêvarâja in his own handwriting and the seal of Bhûvarâha and having all the necessary attributes with the permission of the king Dêvarâja and with pouring of water on gold for the love of the God Sadâšiva. May it be auspicious.

Tirumalârya, son of Alagha Śingarârya, a moon to the ocean, the Kauṣikânvaya who presides in the court of Dêvarâja like Brihaspâti in Sudharmâ, the court of Indra (Dêvarâjâ) pleasing the vibudhas (Gods, learnedmen) by words full of the import of the Vêdas, composed the verses in the copper śâsana.

LL. 187-190.

To all kings there is only one sister, namely the land given to Brahmans. She is to be neither enjoyed nor taken by hand (taxed, kara-grâhyâ). Between making a gift and protecting a gift, protecting is more meritorious than giving. By making a gift one goes to *svarga* (heaven) and by protecting, one goes to a region from which there is no fall.

Śrî Dêvarâju.

Note.

This copper śâsana is of the reign of the Mysore king Dêvarâja Oḍeyar (1659-1672), and is dated S' 1589 Plavaṅga sam. Chai. śu. 3 Sunday corresponding to Sunday 17th March 1667 A. D. It describes the charities of a Brahman from the kingdom of Gujarât named Dhannôji who is said to have been patronised by the Mysore kings Châmarâja (1617-1637), Kaṇṭhirava and by Dêvarâja. He was a dealer in precious stones and supplied a fine ear-ring to Châmarâja and various collections of precious stones to Dêvarâja. In return he was rewarded with presents of money, lands and clothes from the king of Mysore. With the money thus obtained he is said to have built numerous ponds, wells, tanks, temples and satras (houses where food is given free to Brahmans). His charities extended all over India. He is said to have made the gift of Tulâdâna, built a huge lake near Saptakôṭîśvara (probably the Śiva temple in Goa said to have been renovated by Mâdhavamantri in the reign of Harihara II) as directed in a dream, and set up a free feeding-house in Râmêśvaram in the south and made several gifts at Kâsi. At the request of his wife named Râmabhâyâmbâ or Râmâbhâyî he is said to have made a gift of a village named Hosakôte in Kannambâdi-sthala converting it into an agrahâra with 40½ vrittis to the Brahmans of various gotras. As usual he also provided them with houses, provisions, etc. This village is said to have been

obtained by him from the king Kanthirava (Kanthirava Narasimharāja Voḍeyar, king of Mysore, 1638-1659.) The village was renamed Dhannōji-Rāmathāyāmpura and the donees included Brahmans of Smārta, Śrīvaiṣṇava and Tatvavādi (Mādhva) sects. The village granted is Hoskōte (now submerged in the Kṛishnarājasagara reservoir) in Krishnarājpet Taluk, about five miles to the north-west of the Kannambādi village. The king Dēvarāja's permission was obtained for the grant and the king's signature appended at the end of the grant and his seal of Varāha (Boar) affixed to the śāsana. The names of some of the donees such as Rāmāthākara and Vāvaji show that they were immigrants from outside Mysore.

It is really interesting to see a rich Gujarat Brahman settling in Mysore for trade with a number of associates and dependants and making a liberal gift, like kings, of vṛittis of lands, of houses provided with cots, cows, wells, etc., to Brahmans of different sects in Mysore and to his own men.

It may be also noted that the names of some of the gōtras recorded here are peculiar and are not usually met with in grants of this country.

The composer of the grant is Tirumalārya, minister of Chikka-Dēvarāja-Voḍeyar and son of Aḷaga-singarārya. (See. M. A. R. 1909, P. 26 and E. C. III T.-Narsipur 23.)

GUNDLUPET TALUK.

40

At the village Terakanāmbi in the Hobli of Terakanāmbi, on the back side of Inscription No. 6, Gundlupet Taluk, in the Varadarāja temple.

Kannada language and characters.

ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು ತೆರಕಣಾಂಬಿ ಹೋಬಳಿ ಕನಕಾ ಗ್ರಾಮದ ವರದರಾಜಸ್ವಾಮಿ
ದೇವಸ್ಥಾನದ 6 ನಂಬರಿನ ಶಾಸನದ ಹಿಂಭಾಗ.

1. ಕ ನಗೆ
2. ಬಹು ಹಣವನು ರೆಕ್ಕವಕ್ಕೇಳಿ ತ
3. ತ್ಯಾಲದ ನಿಲಕೆ ಯಿಪ್ಪತ್ತು ಒಂಭತ್ತು
4. ೨೯ ಹೊನ್ನಲಮದ ಕರ್ತೃಗು ಮುನ್ನಿಂದ ನಾ
5. ಲ್ಕು ಹೊನ್ನ ಉಳಿದ ಶುದ್ಧ ಯಿಪ್ಪತ್ತು ಆ
6. ಯದು ಹೊನ್ನನು ವರುಷ ವರುಷ ಪ್ರ
7. ತಿಕ್ಕಮದೆ ತೇರಕಾಣಕೆಯಾಗಿ ನಾಡಿಂದ
8. ಎತ್ತಿ ಯಾದೇವರ ಭಂಡಾರಕ್ಕೆ ಸಲಿಸಿ
9. ಆ ಚಂದ್ರಾರ್ಕವಾಗಿ ನಡದು ಬಹು
10. ಮರಿಯಾದೆಯಲ್ಲ ಯಾ ಹಣವನ್ನೂ ತ
11. ರಕಣಾಂಬಿಯ ಚಾವಡಿಗೆ ಬಂದ ಅವನೂ
12. ಬೃ ಅಧಿಕಾರಿ ಪಾರುಪತ್ಯಗಾಹರುಗಳು ಯೀ
13. ರೆಕ್ಕದಲಿ ಕುಳವಾಗಿ ಎತ್ತಿ ಯಾ ಯಿಪ್ಪತ್ತು ಆ
14. ಯದು ಹೊನ್ನಿಗೆ ತಗ್ಗದೆ ಆರಾಧನಾಡ
15. ದೇವರ ಭಂಡಾರಕ್ಕೆ ವರುಷ ವರುಷ ಪ್ರತಿ

16. ಕೊಡುತ್ತಾ ಬಹರೂ ಎಂದೂ ಗ್ರಾಮಸಾಮ್ಯ
17. ವಾಗಿ ಆ ಚಂದ್ರಾಕ್ಷ್ಮವಾಗಿ ದೇವರಧಂಡಾ
18. ರಕ್ಕೆ ನಡೆದು ಬಹದು ಎಂದು ನಡಿಸಿ ಕೊಟ
19. ಧರ್ಮಶಿರಾಶಾಸನ | ಯಾ ಶಿರಾಶಾಸನ
20. ದಲಿ ಯದ ಧರ್ಮವನೂ ಅವನೊಬ್ಬನು
21. ಆಳುಪಿದವನು ಕತ್ತೆಯ
22.

Note.

This was found inscribed on the back side of the slab bearing inscription No. 6 of Gundlupet Taluk. (E. C. IV.)

It is a continuation of the above inscription which records a grant by the chief Nanjarāya Voḍeyar of Ummattūr in S' 1426 for services in the temple of Allālanātha (Varadarāja) in Terakanāmbi.

The present epigraph gives details of the grant made.—A sum of 25 hons which represents the collections of a tax called *tēra-kāṇike* (temple-car tax) from the villages in the name of the god Allālanātha amounting to 29 hons and after deducting from it 4 hons for the royalty (*kartagu*) representing probably the pay, etc., of the collecting agents of the tax was to be remitted to the temple treasury. This collection and payment was to be made by all the *adhikāris* and *pārupatyagārs* of the Terakanāmbi-chāvaḍi. This was to be done every year for as long as the moon and sun endure. An imprecation is laid against those who violate the grant.

No date or king is mentioned in the present record.

41

At the same village Terakanāmbi, on the pedestal of Pārśvanātha image lying near the musafirkhana.

Kannada language and characters.

ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು ತೆರಕಣಾಂಬಿ ಹೊಳೆಬಳಿ ಕನಬಾಗ್ರಾಮದ ಮುಸಾಫರ ಖಾನೆ ಬಳಿ ಬಿದ್ದಿರುವ ಪಾರ್ಶ್ವನಾಥ ವಿಗ್ರಹದ ಶಿಲೆಯಲ್ಲಿ ಬರೆದಿರುವುದು.

ಕನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಛಾಪೆ.

- | | |
|--|---------------------------------------|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಪದೇಶಿಯಗಣಮೊಸೈಕ | 4. ಯಾ ಧರಣಿ ಲಲಿತಕ್ಷೀರ್ತಿಧಾರಕರು ಮಾಡಿಸಿದ |
| 2. ಗುಡ್ಡ ಕೊಂಡಕುಂದಾನ್ವಯ ಹನಸೋಗಿಯಬಳಿ. | 5. [ಪ್ರತಿಮೆ] ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ. |
| 3. ಯರಾಜಗುರು [ಮಂಡ] ಛಾತಾಯ್ಕರು ಮಪ್ಪ [ನಮ]. | |

Note.

This is a small inscription engraved on the pedestal of a Jaina image. A few letters both in lines 3 and 5 are quite worn out and illegible. The characters are of the late Hoysala period, probably of the 14th century.

It records the setting up of the above image by or under the orders of Lalitakirtti-bhaṭāraka, Jaina guru of the Mūla-sangha, Dêsiya-gaṇa, Postakagachchha, Koṇḍakundānvaya and Hanasôgeya-baḷi. The titles *rāja-guru* (royal preceptor) and *maṇḍalāchārya* (preceptor of the country) and *samaya-bharana* (an ornament to his community) are also applied to him. This guru is found referred to with similar titles in a record at Maleyūr, Châmarâjanagar Taluk (See E. C. IV, Chamarajanagar 153) dated S' 1277 Manmatha or 1355 A.D.

Hanasôgeya-baḷi means the Jaina community at Hanasoge. Cp. Ingalêśvarada baḷi found in several inscriptions (E.C. IV, Chamarajanagar 151, etc.) Hanasôge is a centre of the Jainas with an old basti situated in Yedatore Taluk, Mysore District.

42

At the same village Terakanāmbi, on a stone lying in Basappa's land to the north-east.

Old Kannada language and characters.

Size 3' x 0'-9".

ಅದೇ ತೆರಕಣಾಂಬಿ ಗ್ರಾಮದ ಈಶಾನ್ಯಕ್ಕೆ ಬಸಪ್ಪನ ಹೊಲದಲ್ಲರುವ ಕಲ್ಲು.
ಪೂರ್ವದ ಹಳಗನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಧಾಷೆ.

ಪ್ರಮಾಣ 3' x ¾'.

- | | |
|----------------|---------------------|
| 1. ಸ್ವಸ್ತಿಶ್ರೀ | 6. ಏವಿಟ್ಟೊರ್ |
| 2. ಉರಾ | 7. ಇದಾನ್ನ ಏವಿಟ್ಟೊರ್ |
| 3. ಆಯ್ಯದೇವ | 8. ಪೆಜ್ಜಮಾ |
| 4. ಪರವಿಟ್ಟು | 9. ಹಾಪಾತಕ |
| 5. ತೊಡಿಕೆ ಆ | 10. ನಪ್ಪೊರ್ |

Translation.

Be it well. Ayyadevapar of Śrīvur gave this *todike* as an act of charity. He who destroys this will be guilty of the Five Great sins.

Note.

This short inscription is engraved in Old Kannada characters and language which seem to belong to the 9th or 10th century A.D. Śrī Ayyadēvapar of Śrīvur is stated herein to have set up a small garden (*todike* usually written as *tudike*) as an act of charity. Apparently the garden was intended for the use of the public. Planting of groves, construction of wells and tanks, setting up free feeding houses were all considered as public benefactions in the old days in India.

Regarding the donor, it is difficult to determine who this Ayyadēvapar is. He is apparently either some governor or minor chief. There is a Nolamba King

Ayyapa for whom we have the dates 918, 920 and 929. But his inscriptions are found in the Bangalore District, Tumkur District and Kadur District (See Mysore and Coorg from the Inscriptions by Rice, P. 56). The rule of the Nolambas extended only to the Chitaldrug District and the adjacent parts, north and east of it (*Ibid* P. 55). There are, however, a few inscriptions of the Nolambas in Mandya Taluk (E. C. III. Mandya 13, 45) and it is possible that the donor was either the Nolamba king or a local chief belonging to the Nolamba family. Śrīvār is probably the same village as Sirivura referred to in an inscription at Marale, Chikmagalur Taluk, where the Nolamba king Anniga fought a battle with Poysaḷa Māruga and was victorious. Anniga was the son of Ayyapa (See M. A. R. 1916, P. 46; M. A. R. 1932, P. 201). The verbal forms *alittor*, *viṭtor* and *appor* used in the record indicate that the inscription is written in old Kannada language not later than the 10th century A.D.

43

At the same village Terakanambi, on a slab lying in the garden of Dêvappa to the north-east

Size 3' x 2'

Kannada language and characters

ಅದೇ ತೆರಕಣಾಂಬಿ ಗ್ರಾಮದ ಈಶಾನ್ಯಕ್ಕೆ ಬಲಚೋಡಿ ದೇವಪ್ಪನ ತೋಟದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' x 2'

(ಮುಂಭಾಗ).

1. ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲ
2. ವಾಹನ ಶಕ ವರ್ತಮಾನ
3. ರಾತ್ರಿ ? ಸಂವತ್ಸರದ ಪುಷ್ಯ ಸು ೧೫ ಲು ಶ್ರೀ
4. ಮನ್ಮಹಾಮಂಡಲೇಶ್ವರನ
5. ಹ ಶ್ರೀ ವೀರದೇವ ಮಹಾ ಅರಸುಗ
6. ಈ ತೆರಕಣಾಂಬಿಯ ನಂಜಯದೇವ
7. ರ ಮಗ ಹುರ್ಮಾನಿಗ್ರಾ
8. ಮಮಂ ನಾಡು ಸ್ತಳ
9. ಗ್ರಾಮಮಂ
10. ಅರ್ಮಾನಾಥ ದೇ
11. ವರಿಗೆ ಯೆಅದು ಕೊಟ್ಟಿರಿ . . .

(ಹಿಂಭಾಗ.)

12. ಸಲುವ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ
13. ಸರ್ವಮಾನ್ಯವಾಗಿ
14.
15. . ಮಾಗಿನಡಸಿಬಾ
16. . . . ಯೆಂದುಕೊಟ್ಟ ಶಿರಾಶಾಸನ
17.

18. ಯದಕ್ಕೆ ತಪ್ಪಿದವರು ಗಂಗೆಯ ತಡಿಯಲಿ
19. . . . ಬ್ರಾಹ್ಮಣ ಕೊಂದ ಪಾಪ
20. ಕೆ ಹೋಹರು ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ
21. ಯೋಹರೇತ ವಸುಂಧರಾ ಪಪ್ಪಿವರ್ಷ
22. ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೆ
- 23 ಕ್ರಿಮಿ

Note.

This inscription is much worn out so that some letters are not clearly legible. It seems to record the gift of the village Hullāni, for the services of the temple of Allālanātha (Varadarāja) by mahāmaṇḍalêśvara Viradêva-mahā-arasu. The temple above is evidently the same as the Varadarāja temple at Terakanāmbi and the village granted, *viz.*, Hullāni is not far from Terakanāmbi, Allāla being the Kannaḍa form of Arulāla which means Varada in Tamil [M. A. R. 1910, P. 7], The donor Viradêva-mahā-arasu was a Changāḷva king and was the son of Śrīkanṭharājaiya. He ruled probably from 1559 to 1580 (E. C. IV, Intr. 17; Hunsur 24). The village is said to have been handed over to some one whose name is lost and who was the son of Nanjeyadêva of Terakanāmbi. Another village also seems to have been given for the same purpose but the name of the village is lost.

The date, so far as can be deciphered, is given as Raudri sam. Pushya śu 15. The characters belong to the 16th century and from the name of the donor it is probable that Raudri is equivalent to S' 1482 and the date given corresponds to 1st January 1561 A.D.

The usual imprecations occur at the end of the grant.

44

At Paḍugūru, in Terakanāmbi hobli, on a slab in front of the Ānjanêya temple.

Size 4' x 5'

Kannaḍa language and characters.

ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು ತೆರಕಣಾಂಬಿ ಹೋಬಳಿ ಪಡುಗೂರು ಗ್ರಾಮದ ಅಂಜನೇಯ
ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4' x 5'

1. ಸೊಬಾನು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ನು ೫ ಲು ಪಡುವರೂರ ಉರಮುಂದ
2. ಣ ಹನುಮಂತದೇವರಿಗೆ ಶ್ರೀನಾಳುವ ಗೋವಿಂದರಾಜ ಅಯ್ಯನವರಿಗೆ
3. ಧರ್ಮವಾಗಿಯೆಂದು ಬೋವರಾಉತಮಂಗರಾಉತರ ಬಸವರಾ
4. ಉತ ಮಲ್ಲರಾಉತ ದೇವರಾಯರಾಉತ ಅಂಜಮಯ್ಯರಾಉತ ಬ
5. ಯರರಾಉತ ಯ ಅಜುಮಂದಿ ರಾಉತರು ಮುಖ್ಯ ಕೊತ ಕೊಡಗೆ||
6. ಊರಮುಂದೆ ನಾಲ್ಕು ಕಲ್ಲಿನ ಒಳಗಾದ ಚತುರ್ವಿಮ ಉರ ಮುಂದಣ ಸಾ

7. ರಿಗೆ ಹೊಲ ಕಂಬ ೫೦ ತೆಂಕಳ ಸಾರಿಗೆ ಹೊಲ ಕಂಬ ೫೦ ಹುಣಸೆ ರಾ
8. . . . ಹೊಲಕಂಬ ೧೦೦ ಸಂಪಿಗೆಪುರದ ಯೆಲ್ಲೆ ಸೀಮೆ ಹೊಲ ಕಂ
9. ಬ ೧೦೦ ಬಗುತರಕೆಪುಯ ಸಾರಿಗೆ ಹೊಲ ಕಂಬ ೧೦೦ ಸಾಮ್ಯ .
10. ದುವನಟ್ಟ ಹೊಲಕಂಬ ೩೦ ಅಂತು ಕಂಬ ೪೩೦ನು ಅಗುಮಾಡಿ ಅನು
11. ಧವಿಸಿ ನಡಸುವಂತಾಗಿ ಕೊಟ್ಟ ಕೊಡಗೆ ಯೀಕೊಡಗೆಯ ಸಲಸ
12. ನಡಸದವನು ಗಂಗೆಯ ತಡಿಯಲ ಗೋವ ಕೊಂದ ಪಾವಕೆ ಹೋಹರು ಪಾ
13. ರಣಾಸಿಯಲ ಬ್ರಾಂಹರ ಕೊಂದ ಪಾವಕೆ ಹೋಹರು

Translation.

On the 5th lunar day of the bright half of Śrāvaṇa in the year Sobhānu :—
To the God Hanumantadēvaru in front of the village Paḍuvarūr :—

In order that merit might accrue to Sāluva Gōvindarājayya, six *rāvutas* consisting of Bōvarāvuta, Mangarāvuta's (son) Basavarāvuta, Mallarāvuta, Dēvarāyārāvuta, Anṇamayyarāvuta, and Bayira-rāvuta and others granted this *koḍage*, the possession and enjoyment of lands measuring 430 poles situated within the four boundaries marked by the four stones in front of the village—of a field measuring 50 poles in front of the village called *ūra-mundana-sārige-hola*, a field measuring 50 poles in the south of the village called *tenkaḷa-sārige-hola*, a field measuring 100 poles called Hunaserā...., a field measuring 100 poles in the boundary of Sampagepura, a field measuring 100 poles near the tank Bagutarakere called Bagutara-kereya sārige-hola, and a field measuring 30 poles.....

He who does not maintain this *koḍage* will incur the sin of slaying cows on the banks of the Ganges and the sin of slaying Brahmans in Vāraṇāsi.

Note.

This inscription records the gift of some land in the village Paḍuvarūr (now called Paḍugur) by certain citizens of the place chiefly six *rāvutas* (soldiers on horseback) for services in the temple of the god Hanumantadēvaru situated therein. The grant is said to have been made for the merit of Sāluva Gōvindarāja-ayya who was a minister under the Vijayanagar king Kṛṣṇarāya (1509-1529) and a governor of Padināḷku-nāḍ including Gundlupet (See M. A. R. 1930, P. 182). The date of the grant is given as Svabhānu sam. Śrāv. śu. 5 which corresponds to 17th July 1523 A.D.

This grant is of interest as it records a gift of land to a temple of the god Hanumān.

At the same village Paḍugūr, on a stone set up to the north of the Mahalin-gēśvara temple.

Size 2'—6" × 1'—6"

Kannada language and characters.

ಅದೇ ತೆರಕಣಾಂಬಿ ಹೋಬಳಿ ಪಡುಗೂರು ಗ್ರಾಮದ ಮಹಲಿಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ
ಉತ್ತರದಕಡೆ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 2½' × 1½'

ಹರಗನ್ನಡಕ್ಕರ

1. ಸ್ವಸ್ತಿ ಸಕ ನೃಪಕಾರಾತೀತ ಸಂವತ್ಸರಚ್ಯುತ
2. ಗಳಿಂಧಯ್ಯುತಿ ಏಜನೆಯ ಧೃತಿವ ಸಂ
3. ವತ್ಸರದ ಮಾಘ ಮಾಸದಮಾವಾಸ್ಯೆ
4. ಸ್ಥಿರವಾರ ಸೂರ್ಯಗ್ರಹದಮೃತ್ಯುಸ್ವಸ್ತಿ ಕೊಂ
5. ಗುಣವರ್ಮ ಧರ್ಮ ಮಹಾಧಿಮಧಿ
6. ರಾಜ ಕುವರಾಪುರವರೇಶ್ವರ ನನ್ನಗಿ
7. ರಿ ನಾಥ ಜಯದಂಕಕಾತಿ

(ಕಲ್ಲಿನ ಕೆರಳಾಗ ಒಡೆದುಹೋಗಿದೆ.)

Note.

This is an incomplete śāsana as it stops after line 7. The rest of the inscription is now lost as the stone is broken in the middle and the piece of stone containing the remaining portion of the writing is lost.

The record belongs to some Ganga king as the titles Konguṇi-varma-dharma-mahādhīrāja, lord of Kuvalāḷa-pura, ruler of Nandagiri, champion over heroes (jayad-anka-kāra). It is dated S' 907 Pārthiva sam. Māgha ba 30 Saturday with the solar eclipse. S' 907 is Pārthiva and is equivalent to A.D. 985. Māgha ba 30 of this year corresponds to 11th February A.D. 986, which is however a Thursday and not Saturday as stated in the grant. Nor is it a day of solar eclipse as we find in the record. If we take the New-moon-day which marks the beginning of Māgha it corresponds to 22nd January A.D. 986, a day of solar eclipse. The tithi amāvāsya ended this day at about 10 A.M. and the lunar month Māgha commenced. But the week-day, however, is Wednesday and not Saturday (sthiravāra) as stated in the grant. Probably this is the date intended and the week-day is wrongly engraved as Saturday. The Ganga king at this time was Rachamalla Satya-vākya III.

46

At the village Baṇḍipur in the hobli of Hangaḷa, on a slab lying near the waste-weir of the tank named Tāvarekaṭṭe.

Size 4' × 3'.

Tamil and Grantha characters: Tamil language.

Transliteration.

1. svasti śrī pratāpa-chechakravatti śrī Vīra Sômi-
2. śvara-dēvan prithuvi-rājyam paṇṇiyaruḷa nīrka
3. Śakarai-yāṇḍu 1170 śeṇṇa Kilaka-sa-
4. m̐vatsarattu Pushya ba 7 Bṛi śrīmat Kuḍugunāḍu
5. Nanrivāḷil Andaiyaril dhammakattan Ko-
6. lla-gāmunḍan aiṇṇūru ponnai yiṭṭu
7. ēriyūṇ kaṭṭuvittu aramuṇ śeyvittān Mā-
8. miṇḍai-nāṭṭu vaḷiyilē Śattaikaḷḷā-tāṅgi-
9. na viḍattu Kātiyāṇṇiḷḷai Tanduseydupaṭṭ-
10. ān pūṇḍōṭṭamum ārvaiyum iḍuvittu inda vīra-
11. kkallum śeyvittān yi Kkollagāmunḍa.....
12. ḍaiyān Mādhavanāl tan sthānamlabit.....

Translation.

Be it well. While the illustrious Pratāpachakravati Śrī Vīra Sômesvaradēva was pleased to rule the earth :

In the year 1170 of the Śakas, in the (cyclic) year Kilaka on Thursday the 7th lunar day of the dark half of Pushya, Dhammakattan (charitable) Kollakāmunḍan belonging to the family of the Āndaiyars in Nanrivāḷ belonging to Kuḍugunāḍu, expended 500 pons and caused a tank to be constructed and also performed works of charity. He set up on the road to Māmiṇḍaināṭṭu at the place called Śattaikaḷḷā-tāṅginaviḍa, a flower-garden in a plot of land which originally belonged to Kātiyāṇṇiḷḷai Tanduseydupaṭṭān. He also set up a rest-house ōrvu. This vīrakal was also the work of the said Kollagāmunḍa..... From Mādhava he obtained his sthāna.....

Note.

The date corresponds to January 7th, 1249 A.D., a Thursday in the reign of the Hoysala king Sômesvara.

SHIMOGA DISTRICT.

✓ NAGAR TALUK.

47

In the village Humcha, in the hobli of Humcha, on a stone set up to the south in the enclosure of the Pancha-basti temple.

Size 4' x 1'—6"

Kannada language and characters.

ನಗರದ ತಾಲ್ಲೂಕು ಹುಂಚದ ಹೋಬಳಿ ಹುಂಚದ ಪಂಚಬಸ್ತಿ ಪ್ರಾಕಾರದ ದಕ್ಷಿಣಕಡೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1½'

ಯಕ್ಷ	ಜಿನ	ಯಕ್ಷಿ.
1. ಶ್ರೀಮತ್ಪರಮ ಗಂಧೀರಾ ಸ್ಯಾ		13. ಸ್ವರಕುಲಕಮರ ಮಾತೃಾಂಡರುಂ
2. ದ್ಯಾದಾಮೋಪರಾಂಧನಂ		14. ಶ್ರೀಮದಮರಕೀರ್ತಿ ಯತೀಶ್ವರ ಪ್ರಿ
3. ಜೀಯಾತ್ಮೈರೋಕ್ಯನಾಥಸ್ತಾ		15. ಯಾಗ್ರ ಸಿಶ್ಯರುಂ ಮೂಲಸಂಘ ಬ
4. ಶನಂ ಜಿನಶಾಸನಂ		16. ರಾಕ್ಮಾರಗಣಾಗ್ರಗಣ್ಯರುಮಪ್ಪ
5. ವಿರೋಧಿಕ್ಯತ್ ಸಂವತ್ಸರದ ಅಸ್ತೀ		17. ಶ್ರೀಧರ್ಮ್ಯ ಧೂಪಣ ಧತ್ತಾರಕ ದೇ
7. ಜ ಬಹುರ ದನಮಿ ಸೋಮವಾ		18. ವರಪ್ರಿಯಗುಡ್ಡ ಶ್ರೀಮದಮ
6. ರಘು | ಶ್ರೀಮದ್ರಾಯ ರಾಜ		19. ರೇಂದ್ರವಂದಿತ ಜಿನೇಂದ್ರ ಪಾದಾರ
8. ಗುರುಮಂಡಳಾಚಾರ್ಯರುಂ		20. ವಿಂದ ಮಧುಕರನುಂ ಚತುರ್ವಿಧ ದಾ
9. ಮಹಾವಾದ ವಾದೀಸ್ವರ ರಾ		21. ನ ಚಿಂತಾಮಣಿಯುಂ ಬಿಂಡಸ್ತುಟಿ
10. ಯ ವಾದಿ ಪಿತಾಮಹ ನಕರ		22. ತ ಜೀರ್ಣಜಿನಾಲಯೋದ್ಧಾರಕನುಮ
11. ವಿದ್ವಜ್ಜನ ಚಕ್ರವರ್ತಿಗಳರುಂ ಶ್ರೀಮ		23. ಪೃಥಿಸ್ತುಟಿಯಮಗ ಚೋಕಿಸ್ತುಟಿ
12. ದ್ವಾದೀಂದ್ರ ವಿಶಾಲ ಕೀರ್ತಿ ಮ		24. ಯ ನಿಷಿಧಿ |

Note.

This record is an epitaph over the tomb of one Chókisetṭi, son of Bitisetṭi who is described as the beloved disciple of Dharmabhūṣaṇa-bhaṭṭāraka, a bee at the lotus feet of Jinendra, worshipped by the chief of gods, a *Chintamani* in dispensing four kinds of gifts and a repairer of dilapidated Jaina temples.

No date in terms of the Śāka era is given. The details of dating found in the record are : the cyclic year Viródhikṛit and Āśvīja bahula 10 and Sômaṡvāra. No king is named. But the characters seem to be of the 15th century, and some details are given regarding the spiritual pedigree of Dharmabhūṣaṇa-bhaṭṭāraka the donor's preceptor. He is said to belong to the Mūla-sangha, Balātākāra-gaṇa, to be the senior disciple of Amarakīrti, to be the spiritual descendant of Vādindra, Viśālakīrti....., to be the royal preceptor, maṇḍalāchārya (teacher of the kingdom), etc. The names of some of these Jaina gurus are given in an inscription at Humcha itself (E.C. VIII, Nagar 46). Therein Dharmabhūṣaṇa comes after Vādirāja and he is said to have been revered by the king Dēvarāya. If this Dēvarāya is Dēvarāya I, king of Vijayanagar (1406-1416), Dharmabhūṣaṇa's date would fall in the beginning of the 15th century. Nextly his guru Amarakīrti also seems to belong to about the same period as an inscription makes him a contemporary of Lakshmiśēna, Jaina guru, to whose disciple Mānasēna the date S' 1328 or A.D. 1406 is given in an inscription (See M.A.R. 1927, P. 62).—

The record begins with the usual praise of Jina-śāsana.

On the pedestal of the Kshêtrapâla image in the Pârśvanâtha Basti in the same enclosure at Humcha.

Kannada language and characters.

ಅದೇ ಹುಂಚದ ಪಾರ್ಶ್ವನಾಥ ಬಸ್ತಿಯ ಕ್ಷೇತ್ರಪಾಲದೇವರ
ಕೆಳಗಣ ವಿರದಲ್ಲ.

1. ಶ್ರೀ ಹೊಂಪುರಸನು ರೂಪವ ತಿರುವನೂ

Note.

This short label on the pedestal of the image names Bommarasa as the sculptor who carved it. The characters belong to the 16th century A.D. The image bears in its right hand a mace and in its left hand, a roundish object.

At the same village Humcha, on a slab near the northern wall in the enclosure of the Padmâvati temple.

Size 2' × 1'—4".

Kannada language and characters.

ಅದೇ ಹೊಂಪುಚ್ಚದ ಪದ್ಮಾವತೀ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ಉತ್ತರಗೋಡೆಗೆ
ಒರಗಿನಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1'-4"

1. ಶ್ರೀಮತ್ತರಮ ಗಂಭೀರ ಸ್ಯಾದ್ಯಾದಾ ಮೋಹರಾಂಧ
2. ನಂ ಜೀಯಾತ್ಪ್ರೇಳೋಕ್ಯ ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನ ಶಾಸ
3. ನಂ ಸ್ತುತಿ ಶ್ರೀಮತು ಸಕ ವರ್ಷ ೧೨೧೭ನೆಯ ಮನು
4. ಮಥ ಸಂವತ್ಸರದ ಚೈತ್ರ ಸು ಪಾಡಿವ ಬ್ರಹ್ಮಸ್ಥ
5. ತಿ ಪಾರದಂದು ಶ್ರೀಮತ್ಪಿದ್ಯಾನ್ತ ಯೋಗೀಂ
6. ದ್ರ ಪಾದಪಂಕಜಭ್ರಮರ ಬಂಮಗವುಡ ಮ
7. ಹಾ ಪುರುಷೋ . . . ಗತೋಽದ್ವಿಂ ಸಮಾಧಿನಾ
8. ನಮನಾರ್ಜ್ಯ ಗುಣಶೀನ ಮುನಿಶ್ವರಂ
9. ದ್ರಾವಿಡಾನ್ವಯ
10. ಮುಳಿನಾ

Note.

This inscription records the death by *samâdhi* of a person named Bammagavûda, disciple of the Jaina guru named Siddhânta-yôgîndra on S' 1217 Manmatha sam. Chai. su. 1 Thursday corresponding to 17th March A.D. 1295. The usual stanza in praise of the Jina-śâsana is given at the commencement of the record.

The last four lines are not deeply carved and some of the letters are not clearly legible. The name of Guṇasēna-muni, an ornament to the order of Drāviḍānvaya is named in these lines. What connection he had with Bammagaṇḍa is not stated. Probably he was a Jaina guru who was a teacher of Bammagaṇḍa.

No king is named in the record.

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TIRTHAHALLI TALUK.

At Tirthahalli, on a stone set up to the left of the entrance to the Rāmachandrāpur Matt.

Size 4' × 2'

Kannada language and characters

ತೀರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ರಾಮಚಂದ್ರಾಪುರ ಮಠದ ಗೇಟಿಗೆ ಎಡಗಡೆ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2'

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ | ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಜಿತಂ ದ್ರುತಾ ಮರತಾ
2. ರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀಃ
3. ಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೩೭೮ ನೆಯ ವರ್ತಮಾನ ಥಾತು
4. ಸಂವತ್ಸರದ ಚಯತ್ರ ಸು ೧೦ ಥಾಲೂ ಶ್ರೀಮತು ತೀರ್ಥದಹಳ್ಳಿಯ ಮಠದ ಗಂ
5. ಗಾಧರಪುರಿ ಶ್ರೀಪದಂಗಳ ಶಿಷ್ಯರು ಆಮರೇಂದ್ರಪುರಿ ಶ್ರೀಪಾದಂಗಳೂ ರುಕುಶಾಬೆಯ
6. ಧಾರದ್ವಾಜಗೋತ್ರದ ಬೊಬ್ಬೆಯ ಶಂಕರ ನಾರಾಯಣನ ಮಗ ವಿಠಪ್ಪಗೆ ಕೊಟ್ಟ ಧೂ
7. ದಾನ ಶಿರಾ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ನಮಗೆ ರಾಯರಸಅಂಜಗಳ ಕೊ
8. ಮಾರರು ದೇವರಾಯರಿಂದ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಂಡ ಹೆಗ್ಗೆಯಬ
9. ಯಲಗ್ರಾಮದ ಒಳಗೆ ನಾವು ನಿನಗೆ ದಾನವಾಗಿ ಕೊಟ್ಟ ಧೂಮಿಯ ಚತುಸ್ಸೀಮೆ
10. ಮೂಡಲು ನಾವು ನಟ್ಟು ಕೊಟ್ಟ ಕಲ್ಲಿಂದ ಪಡುವಲು ನಟ್ಟು ಕಲ್ಲುಗಡಿಯೊಳು ನಟ್ಟು ಕಲ್ಲಂ
11. ದ ಬಡಗಲು ಪಡುವಲು ನಟ್ಟು ಕಲ್ಲಿಂದ ಮೂಡಲು ಬಡಗಲು ಹರಿಸಹಳಿಯಂ
12. ದಂತೆಂಕಲು ಯಂತೀ ಚತುಸ್ಸೀಮೆ ಯೊಳಗುಳ್ಳ ಧೂಮಿಬೀಜವರಿ ಗ್ರಾಮ
13. ಬ ೧೦ ಸಲಗೆಯೀಹತ್ತು ಸಲಗೆ ಧೂಮಿಯನೂ ಆ ಆಮರೇಂದ್ರ
14. ಪುರಿ ಒಡೆಯರೂ ಆ ರುಕ್ಕು ಶಾಬೆಯ ಧಾರದ್ವಾಜ ಗೋತ್ರದ ಶಂಕರನಾ
15. ರಾಯಣನ ಮಗ ವಿಠಪ್ಪಗೆ ಶಿವರಾತ್ರಿ ಪುಣ್ಯಕಾಲದಲೂ ಶ್ರೀ ಗು
16. ರು ಪ್ರೀತಿಯಾಗಿ ಶ್ರೀ ನರಸಿಂಹ ಪ್ರೀತಿಯಾಗಿ ಧಾರೆಯನೆಜದುಕೊಟ್ಟಿವಾ
17. ಗಿ ಯೀ ಧೂಮಿ ಯೊಳ ಗುಳ್ಳ ನಡಿ ನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷೀಣ
18. ಆಗಾಮಿಸಿದ ಸಾಧ್ಯವೆಂಬ ಯಂತೀ ಅಷ್ಟಧೋಗೇಶಸ್ವಾಮ್ಯವಂ
19. ನು ನೀನು ನಿನ್ನ ಸಂತಾನ ಪಾರಂಪರೆ ಯಾಗಿ ಆಚಂದ್ರಾರ್ಕ್ಯ ಸ್ವಾ
20. ಇ ಆಗಿ ನುಬದಿಂ ಫೋಗಿಸಿ ಬಹರಿ ಆ ಧೂಮಿ ನಿನ್ನ ದಾಯದ್ವ
21. ರ ಸಲಕ್ಕೆ ಸಲ್ಲದು ಯೆಂದು ಆ ಗಂಗಾಧರಪುರಿ ಶ್ರೀ ಪಾದಂಗಳ ಶಿಷ್ಯರು
22. ಆಮರೇಂದ್ರಪುರಿ ಶ್ರೀಪಾದಂಗಳವರು ರುಕ್ಕು ಶಾಬೆಯ ಧಾರದ್ವಾಜ ಗೋತ್ರದ
23. ಶಂಕರನಾರಾಯಣನ ಮಗ ವಿಠಪ್ಪಗೆ ನೆಂಮ ಸ್ವರೂಪಿಯಂ ಒಡಂಬಟ್ಟು

24. ಸಕರಣ್ಯೋದಕ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ ಭೂದಾನ ಶಿರಾಶಾನನ ಯ
25. ಂತಪ್ಪುದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಶ್ರೀದೇವರಾಯನವರು ನಾರಣಧಟ್ಟ ಉಪಾಧ್ಯ
26. ರು ಲಿಂಗಂಜಗಳು ಮಂಟಿಧಟ್ಟರು ಯಂತಿವರು ಉಭಯಾನುಮತ
27. ಂ ಕೆನಹುಯ ನರಹಂದೇ (ವ) ನ ಬರಹ ಆ ಕಾರ್ಯಕರ್ತರು ಅಮರೇಂದ್ರಪು
28. ರಿ ಶ್ರೀಪಾದಂಗಳ ಸುಹಸ್ತದ ಒಪ್ಪ ಸಾಕ್ಷಿಗಳ ಒಪ್ಪ
29.
30. (ನಾಗರಾಕ್ಷರದಲ್ಲಿ) ನಾಥ ಸ್ವದತ್ತಂವಾಪರದತ್ತಂವಾ ಯೋಹರೇತ ವನುಂಧರಾ | ಪಪ್ಪಿ
31. ವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಕ್ರಮಿಃ
32. ದಾನ ಪಾಲನ ಯೋರ್ಮಧ್ಯ ದಾನಾಭ್ಯೋನುಪಾಲನಂ ||

Note.

This record which commences with the usual obeisance to the gods Gaṇādhīpati and Śāmbhu registers the grant of a plot of land with the sowing capacity of 10 salages by the pontiff of the matt at Tirthahallī, Amarēndrapuri-śrīpāda, disciple of Gangādhara-puri-śrīpāda to a person named Viṭhappa, son of Bobbiya Śānkara-nārāyaṇa of Rīk-śākhā and Bhāradvāja-gōtra. The land is said to have been situated in the village Heggeya-bayalu bestowed as a gift by Dēvarāya, son of Rāyarasa on the donor. The boundaries are defined, being mostly stones set up except in the north where the land is said to be situated to the south of the village Harisahallī. The gift was made as an act of devotion to the god Narasimha and on a Śivarātri day. The usual rights and powers of possession are also stated to have been conferred on the donee except for the stipulation that the land would not be liable to be sold, etc., for the debts of the donee's kinsmen (dāyādyā). The witnesses to the grant are named Dēvarāya, Nāraṇabhaṭṭa Upādhyā, Linganna and Manchibhaṭṭa. The signatures of the donor and witnesses and the usual imprecatory stanzas conclude the grant.

The date of the record is given as S' 1378 Dhātu sam. Chai. śu 10 Bhau. : It corresponds to 16th March 1456 A.D., a Tuesday (Bhaumavāra).

The donor belonged to the Smārta matt at Tirthahallī which had Narasimha or Lakshmi Narasimha as the principal deity of worship. At present there is no guru in the Matt. For the guru Amarēndrapuri-śrīpāda see E. C. VIII, Tirthahallī 171, 172, 206 and 213. The writer of this grant is named Narahari of Kesare.

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A copper plate grant dated Ś 1562 in the possession of the
Bhāgavata Sampradāya Matt at Muḷabāgil in Tirthahallī hobli.

Size 8" × 1'

Kannada characters and language.

ತೀರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಮುಳಬಾಗಿಲು ಮಠದ ತಾಮ್ರ ಶಾಸನ

ಒಂದು ಹಲಗೆ, ಕನ್ನಡ ಅಕ್ಷರ

ಪ್ರಮಾಣ 8" x 12"

ಒಂದನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ಶುಭಮಸ್ತು ನಮಃ
2. ಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರತಾರವೆ ತೈರೋಕ್ಯನ
3. ಗರಾರಂಥ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೆ | ಜಯತ್ಯನಾದಿ ನಿಧನೋ
4. ಶ್ರೀಮಾನುಸ್ತಂಭದ ಸೂಕರಃ ಯಸ್ಯದಷ್ಟಾಮ್ನುಜಾರ್ಥಿನ ದ
5. ದ್ವೈ ಭೂತಳಪಂಕಜಂ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹ
6. ನ ಶಕ ವರ್ಷ ೧೫೭ ನೆಯ ವರ್ಷಮಾನಕೆ ಸಲುವ ವಿಕ್ರಮ
7. ಸಂವತ್ಸರದ ಅಶ್ವಿಜ ಬ ೭ ಅದಿವಾರದಲೂ ಶ್ರೀಮತ್ಪರಮ
8. ಹಂಸ ಪರಿವಾಜಕಾಚಾರ್ಯ ಮರ್ಯ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಪಾರಾ
9. ವಾರ ಪಾರ್ವಣ ಯಮನಿಯ್ಯಮಾದ್ಯಾಷ್ಟಾಂಗಯೋಗ ನಿರತರಾದ
10. ಶ್ರೀಮದ್ವಿಶುವಂಶದಿಶಾಧ್ಯಾತ್ಮತ ಸಿಧಾಂತಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯರಾದ ಶ್ರೀ
11. ಮದ್ರಾಜಾಧಿರಾಜ ಪೂಜಿತ ಪಾದಪದ್ಮರಾದ ಶ್ರೀಗೇರಿ ಶ್ರೀಮತು
12. ಶಂಕರಧಾರತಿ ಸ್ವಾಮಿಗಳವರ ಪರಂಪರಾ ಶಿಷ್ಯರು ವಿಧ್ಯಾನ್ಮುನಿಸ್ಥ ಧಾರತಿಸ್ವಾಮಿಗಳ
13. ವರಶಿಷ್ಯರು ಅಧಿನವ ನ್ನುನಿಪ್ಪಧಾರತಿ ಸ್ವಾಮಿಗಳ ಶಿಷ್ಯರಾದ ಶ್ರೀ ಸಚ್ಚಿದಾ
14. ನಂದ ಧಾರತಿ ಸ್ವಾಮಿಗಳು | ವನಿಷ್ಯಗೋತ್ರದ ಅಶ್ವರಾಯನ ಸೂತ್ರದ ರುಕ್ಕು
15. ಶಾಖೆಯ ಚಿಂತ ಭಂಡಾರದ ರಾಮಕೃಷ್ಣಪ್ಪರಸರ ಪುತ್ರರಾದ ಪುರುಷೋತ್ತರಸರ ಪುತ್ರರು ರಾಮಕೃ
16. ಷ್ಣಪ್ಪರಸರಿಗೆ ಪಾಲಿಸ್ತ ಭೂದಾನದ ತಾಂಬ್ರ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ | ಮುತ್ತುರು ಸೀಮೆವ
17. ಳಗೆ ನಮ ಶ್ರೀಮಠಕ್ಕೆ ಸಲುವನಂವೆ ಗ್ರಾಮದಲ್ಲ ಯೆರಡು ಸಾವಿರ ಅಡಕೆ ಮರ ಆವತ್ತಿನಲ್ಲ |
18. ನಡಿಸಿದ ಸಸಿ ೧೭೦ ಉಭಯಂ ಮರ ೨೧೭೦ ಎರಡು ಸಾವಿರದ ನೂರ ಎಪತ್ತು ಮರದ ಕ್ಷೇತ್ರವಂ
19. ಶ್ರೀಮ್ನುನಿಪ್ಪಪ್ರೀತ್ಯರ್ಥವಾಗಿ ಧಾರೆಯನೆರೆದು ಪಾಲಿಸ್ತವಾಗಿ ಯೀ ಕ್ಷೇತ್ರಕ್ಕೆ ಸಲುವ ಪ್ರಸಿದ್ಧ
20. ಚತುಸ್ಸೀಮೆ ವಳಗಣ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷಣಿ ಆಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಂ
21. ಗಳಿಂಬ ಅಶ್ವಭೋಗತೇಜ ಸ್ವಾಮ್ಯವನ್ನು ಆಗುಮಾಡಿಕೊಂಡು ನೀಲು ನಿಂಮ ಸಂತಾನ ಪಾ
22. ರಂಪರೆಯಾಗಿ ಆ ಚಂದ್ರಾರ್ಕ್ ಸ್ಥಾಯಿಯಾಗಿ ಸುಖದಿಂ ಆನುಭವಿಸಿ ಕೊಂಡು
23. ಸರ್ವ ಮಾನ್ಯವಾಗಿ ಬದ್ಧ ಬಹಿರಿ
24. ತೀರ್ಥರಾಜಪುರದಲ ನಿಂಮ ತಂದೆಗಳು ಪುರುಷೋತ್ತಮರಸರು ಪ್ರತಿಷ್ಠೆಮಾಡಿದ ಸಚ್ಚಿದಾನಂದೇ
25. ಶ್ವರದೇವರ ಅಮೃತಪಡಿ ಮುಂತಾದ ಸೇವೆಗೆ ಪ್ರಾಕು ಧಾತು ಸಂವತ್ಸರದ ಚೈತ್ರ ಬ ೭ ಲು
26. ದಾನಮಾಡಿ ಬರೆಸಿಕೊಟ್ಟು ವಿಂಗಡಿಸಿದ ಭೂಸ್ವಾಸ್ಥೆ ನಂಮ ಪರಮಗುರುಗಳು ನಿಂ
27. ಮ ತಂದೆಗಳಿಗೆ ಧಾರಾದತ್ತವಾಗಿ ಕೊಟ್ಟು ಬರುವ ವರ್ಷಾಶನದ ಗ ೨೪ ವರಹನ ಬಗ್ಗೆ

ಒಂದನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ

28. ಯೀ ಸಂಪ್ರಗಾಮದಲ ನಿಮಗೆ ಪಾಲಿಸ್ತಕ್ಷೇತ್ರದ ಕೆಳಗೆ ಮಠಕ್ಕೆಸಲುವ ಭೂ
29. ಮಿಯ ಬೀಜವರಿ ಬ ೨೧ಕ್ಕೆ ಆ ಗ್ರಾಮದ ಬ್ರಹ್ಮನಿಗೆ ಭೂಮಿ ಬ ೧ ನುಳಿದು ಬ ೨೦
30. ಯಶ್ಚತ್ತು ಬಂಡುಗೆ ಭೂಮಿಯನ್ನು ಶೃಂಗೇರಿ ಸೀಮೆಯ ಕಲ್ಲನಾಡಲ ಹೊಂನ
31. ಹೊಳೆನಾಡವಳಗೆ ಅರ್ಲಕೊಡಗಿಯ ಕೋಟಿನಲ ನಂಮ ಮಠಕ್ಕೆ ಸಲುವ ಸುಕ್ಷೇತ್ರ
32. ಅಡಕೆಮರ ೯೦೦ ಒಂಭೈನೂರು ಮರದ ಕ್ಷೇತ್ರವನ್ನು ಧಾರಾದತ್ತವಾಗಿ ಕೊಟ್ಟಿದೆವಾ
33. ಗಿ ಯೀಗದಿಕ್ಷೇತ್ರಕೆ ಸಲುವ ಪ್ರಸಿದ್ಧ ಚತುಸ್ಸೀಮೆವಳಗಳ ನಿಧ್ಯಾದ್ಯಷ್ಟ ಭೋಗತೇಜಸಾಮ್ಯವ
34. ನು ಆಗುಮಾಡಿಕೊಂಡು ಈ ಅರ್ಲ ಕೊಡಗಿಕೋಟದಸ್ಥಳಸಿದಾಯ ಗ ೧೯ ೨||

35. ಪರಹ ಧರಣವನು ಕೊಟ್ಟುಕೊಂಡು ಯೀ ನಂಬೆಗಿವುಮಕ್ಕೆ ಯೀ ಅರ್ಪಕೊಡಗಿಕೊಟ್ಟಕ್ಕೆ
36. ಸಹ ಸಲುವ ಯೀನುಂಟಾದ ಸರ್ವಸ್ವಾಮ್ಯವನೊಸರ್ವಮಾನ್ಯವಾಗಿ ಅನುಧರಿಸಿಕೊಂಡು ನೀಲು
37. ನಿಮ್ಮ ಸಂತಾನ ಪಾರಂಪರೆ ಯಾಗಿ ಆ ಚಂದ್ರಾರ್ಕಸ್ವಾಯಿಗಳಾಗಿ ಸುಖದಿಂ ಬದ್ಧು [ಕ] ಬಹಿರಿ ಯಂದು
38. ಧಾರಾದತ್ತವಾಗಿ ಕೊಟ್ಟ ಧೂದಾನದ ತಾಂಬ್ರಶಾಸನ | ಯಿದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು | ಅದಿತ್ಯಚಂ
39. ದ್ರಾವಣೋನಲಶ್ಚ ದೌರ್ಧರ್ಮಿ ರಾಘೋಹ್ನದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚರಾಕ್ರಿಶ್ಚ
40. ಉಭೇಚಸಂಧ್ಯೆ ಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ ಉತ್ತಮಂ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾ
41. ನಾಘ್ರೇಯೋನುಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದ್ಭುತಂ ಪ
42. ದಂ | ಸ್ವದತ್ತಾದ್ಭಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹ
43. ರೇಣ ಸ್ವದತಂ ನಿಷ್ಕಲಂ ಧರ್ಮೇಶ್ಚ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ
44. ವಸುಂಧರಾಂಪಷ್ಠಿ ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂಜಾಯತೇಕ್ರಮಿಃ |
45. ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನುಪಾಣಾಂ ಕಾರೇಕಾರೇ ಪಾಲನೋಯೋ ಧವದ್ಭಿಃ |
46. ಸರ್ವಾನೇತಾನ್ಮಾನಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಮಯೋ ಧೂಯೋಯಾಚತೇ ರಾ
47. ಮಚಂದ್ರಃ | ಶ್ರೀ ವಿದ್ಯಾಶಂಕರ (ನಾಗರಾಕ್ಷರದಲ್ಲ)

Note.

This record registers the gift of certain lands in the villages Nampe and Arlakodage by the Srīngēri Matt guru Sachchidānandabhārati, disciple of Abhinava-Nṛisimhabhārati who was a disciple of Vidyā-Nṛisimhabhārati, a spiritual descendant of Śāṅkarabhārati, to a person named Rāmakṛṣṇaapparasa, son of Purushōttamarasa, who was a son of Chinnabhaṇḍārada Rāmakṛṣṇaapparasa of Vasishṭha-gōtra and Āśvalāyanasūtra. The date of the grant is given as S' 1562 Vikrama sam. Āśvīja ba 7 Ādivāra equivalent to Sunday, September 27, 1640 A.D.

The details of the lands granted are as follows :—(1) A garden in the village Nampe in Muttūr-sīme belonging to the Matt and containing 2,000 (ripe) arecanut trees and 170 newly planted young arecanut trees given away with all the rights and powers of possession and free of taxes; (2) A plot of land below the above garden also belonging to the Śrīngēri Matt and having the sowing capacity of 21 khaṇḍugas of which land with the sowing capacity of one khaṇḍuga was to be set apart for the service of god Brahma in the village. This land was given away in lieu of the annual payment (varshāśana) of 24 varahas granted by the donor's *paramaguru* (guru's guru) on the 7th lunar day of the dark half of Chaitra in the year Dhātu to the donee's father Purushōttamarasa for the services of food offerings of the god Sachchidānandēśvara he had set up in Tirtharājapura (Tirthahalli); (3) A garden containing 900 arecanut trees belonging to the matt and situated in Arlakodagi in Honnaholenāḍ in Kellanāḍ in Śrīngēri-sīme and paying a quit-rent of one varaha and 2½ haṇas.

The witnesses to this copper śāsana of the gift of land are said to be sun, moon, wind, fire, etc. The usual imprecatory verses follow :—

The signature of the donor is given as Śrī Vidyāśankara, which is the name of the principal deity worshipped at Śrīngēri.

The record commences with obeisance to the god Gaṇādhīpati and two invocatory stanzas in praise of the gods Śambhu and Varāha. The second of these may be translated thus: Victory to the Boar, the form of which was assumed out of free will and who bore the lotus the earth with the stalk his tusk.

The titles applied in the present grant to the head of the Śringēri Matt are: the foremost of the paramahansa-parivrājakas (ascetics), the crosser of the ocean of pada, vākya and pramāṇa, engaged in the eight-fold yōga consisting of yama, niyama, etc., establisher of the pure Vedic Advaita religion (viśudha-vaiddikādvaita-siddhānta-pratishṭhāpanāchārya), whose lotus feet are worshipped by great kings. The last of these titles, it has to be observed, is not found in the earlier grants of the Śringeri Matt (See E. C. VI, Śringeri inscriptions). The present śāsana appears to be the earliest wherein the Śringēri Matt is seen to possess this title. Other grants of this pontiff published in the Kadur District inscriptions of the Epigraphica Carnatica Volume VI are dated from 1652 to 1662 (Śringēri 9, 11, 13, 14, 17 and 24).

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A sannad of Krishṇarāja Vadeyar III of Mysore dated 1812 in the possession of the Bhāgavata Sampradāya Matt at Mulbāgal in Tirthahalli hobli.

Kannada language and characters.

ತೀರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಮುಳಬಾಗಿಲು ಭಾಗವತ ಸಂಪ್ರದಾಯದ ಮಠದ
ಏಜಂಟರು ಹಾಜರಾದಿ ಸನ್ನದು.

ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ.
ನಾಗರಕ್ಕರದ ಮೊಹರು
ಶ್ರೀ ಡಾಮರಾಜವ
ಡೇರ ತನುಜ ಕೃಷ್ಣ
ರಾಜವಡೇರು.

1. ಬನಾಮ| ಅಮೀರಾನೆ ಶಿರಚ್ಚೆ ದಾರಾನ ಹಾಲಿ
2. ಸ್ತಕ ಬಾಲ ಮೊಕದ್ಧಮಾನೆಮುಪಾಯ್ಯತ್ತಾ ರೋಕೇಕನಬಾ
3. ನಗರ ಸರಕಾರ ದಾರೂರಿಯಾನತ ಮೈಯಿಶೂರು| ಬಿದಾ
4. ನದದ್ದರಿವಿಲ್ಲ ತಾರೋಕ ಮಜಕೂರ ಹೈಕಿ ಹುರುಳಿ ಶೀತ್ತು
5. ರಮಾಗಣಿಗೆ ದಾಖರಾಗಿ ಯಿರುವ ಮುಳಬಾಗಿಲೆಂಬ
6. ಗ್ರಾಮದಲ್ಲ ಯಿರುವ | ಭಾಗವತ ಸಂಪ್ರದಾಯ ಶ್ರೀ ಕೃಷ್ಣಾ
7. ನಂದ ಸ್ವಾಮಿಗಳವರಿಗೆ ಮವುಜೆ ಮಜಕೂರಿನಲ್ಲೂ ಪ್ರಾಕು
8. ರೇಣಿ ಭೂಮಿ'ವುತ್ತಾರ ಯದ್ದದ್ದು ಹೈದರಿ ೧೭೦೯-೩ಕ್ಕೆ
9. ಹಾಲ ಯನಾಮತ್ತಿಯಲ್ಲು ಜಾರಿಯಿರುವುದು ೧೭೭೧| =
10. ಭೂಮಿ ವುತ್ತಾರ ಹೋಗರಾಗಿ | ಸಾಲಿಯಾನ ಬೋಡಿ
11. ೩೩ |೧| = ಬರುತ್ತಾ ಯದ್ದದ್ದು ಸರಿಯಷ್ಟೆ ಆ

12. ಬಗ್ಗೆ ಶ್ರೀ ಸ್ವಾಮಿಗಳವರು ಹಜಾರಿಗೆ ಬಂದು ಯದ್ದು
13. ಶ್ರೀ ಮಠದ ಧರ್ಮಕ್ಕೆ ಸಾಲದೆಂದು ಹೇಳಿಕೊಂಡ [. . . .]
14.
15. ಎನ್ನು ಶರಪ್ಪದಾರ ಲೆಖಕೆ ಬರೆಸಿ ಅನಲು ಸವದು ಶ್ರೀ
16. ಸ್ವಾಮಿಗಳವರ ಮಠಕೆ ವಾಪಸು ಕೊಡುವುದು | ಪ್ರಜ್ಞೋತ್ಪ [ತ್ರಿ]
17. ಸಂವತ್ಸರದ ವಾಸು ಶು ೨ ತಾರೀಖು ೧೭ನೆ ಮಾಹೆ [ಜನೆ]
18. ವರಿ ಸಂನ್ ೧೮೧೨ನೆ ಇಸವಿ ಬತ್ತು ಮುನಿಗಿ ತಿಮ್ಮಪ್ಪ ಹ
19. ಜೂರು (ದೇರೆ ಅಕ್ಷರದಲ್ಲ) ನೂರು ಆರುವರ
20. ಹಕ್ಕೆದರಿ ಮೂರು ಹಣ
21. ಹಕ್ಕೆದರಿ ನಡಸುಕೊಂಡು ಬ
22. ರುವುದು ಶ್ರೀ ಕೃಷ್ಣ.

Note.

This sannad has been moth-eaten in some places and hence a few letters are lost in the record.

It has a seal of Krishnarāja Vaḍeyar (III), son of Chāmarāja Vaḍeyar, king of Mysore, and is dated 16th January 1812 or the 2nd lunar day of the bright half of Māgha of the year Prajōtpatti.

The object of the record is to register the grant by the king of a money payment of an annual sum of 106 Haidari varahas and three haṇas to the Bhāgavata Sampradāya Śrīkrishṇānandasvāmi Matt at Muḷabāgal now in Tirthahalli Taluk. The Matt used to get formerly from the revenues of the village Muḷabāgil a sum of 160 varahas and three haṇas. Deducting out of this 126½ varahas 1½ haṇa for inam lands, the Matt used to realise only a net amount of 33½ varahas and 1½ haṇas as *jōḍi*. It was now represented by the head of the Matt in person before the Mahārāja that this sum was quite insufficient for carrying on the charitable work connected with the Matt and hence an increase was asked for and was sanctioned by the king. The king's signature and the decree that the government should pay a sum of 106 varahas and three haṇas to the Matt occur at the end of the sannad.

The clerk who wrote the sannad is named Timmappa.

The original sannad was ordered to be given to the donee and a copy directed to be kept in the Shirastedar's files. The village Muḷabāgil is said to have belonged to Huraḷi-Sittūr māgaṇi of the Nagar Taluk in the Mysore State.

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At the village Āraga in the same hobli of Tirthahalli on a stone lying
in front of the Banasankari temple.

Size 3' × 4'—6"

Kannada language and characters.

ತೀರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಅರಗದ ಬನಶಂಕರಿ ದೇವಸ್ಥಾನದ ಮುಂದೆ
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' x 4'—6" ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ

1.
2.
3. ಸ್ವಸ್ತಿ ಜಯಾಘ್ಯದಯ ಶಕವರುಷಗಳು ೧೩೨೭
4. ನೆಯ ಪಾರ್ಶ್ವ ಸಂವತ್ಸರದ ದ್ವಿತೀಯ ಅಷಾಡ ಶು ೧೧ ಬುಧಂದು ಶ್ರೀ ಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ಅರಿಯಾ
ವಿಧಾಡ ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯರ ಗಂ
5. ಡ ಹರಿಹರ ಮಹಾರಾಯರ ಕುಮಾರ ಪ್ರತಾಪ ಶ್ರೀ ದೇವರಾಯ ಮಹಾರಾಯರು ವಿಜಯನಗರಿಯಲ್ಲಿ ಸಿಂಹಾ
ಸನಸ್ತ
6. ರಾಗಿ ವಿರೂಪಾಕ್ಷದೇವರ ಸಂನಿಧಿಯಲ ವರ್ಣಾಶ್ರಮ ಧರ್ಮಗಳನೂ ಸಧರ್ಮದಿಂ ಪಾಲಿಸುತ್ತ ಸುಖ
ಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆ
7. ಕಾಲದಲೂ ರಾಯರ ನಿರೂಪದಿಂ ಬಹು ಕ್ಷತ್ರಿಯರಪ್ಪ ರಾಯಪ್ಪ ಪೊಡೆಯರ ಬೊಂಮಂಣ ಪೊಡೆಯರ
ಮಕ್ಕಳು
8. ವಿರಂಜೋಡೆಯರು ಅರಗದ ರಾಜ್ಯವನು ಧರ್ಮದಿಂ ಪಾಲಿಸುತ್ತಿಹ ಕಾಲದಲೂ ಅರಗದ ಪಟ್ಟಣದ ಹಿರಿಯಂಗಡಿಯ
ಶ್ರೀ ಬನದ ದೇವಿಯರಿಗೆ
9. ಧರ್ಮ ಶಾಸನದ ಪಟ್ಟಿಯ ಕ್ರಮವೆಂತೆಂದರೆ ಅರಗದ ವೇಂಕಟದ ಮುದುವಂಕ ನಾಡೊಳಗಣ
ಸಂಕುಹಳಿಯು
10. ಕೆಳಗೆ ಬೊಂಮಂಣ ಜಕ್ಕಂಜ ಭಯಿರೇಸ್ವರ . . .
11. ಕು . . . ಗಟ್ಟಿ ಗ್ರಾಮದ ಸ್ವಳ ೩ ಸ್ವಳದ ಕೆಜಿವೊಂದಕ್ಕೆ ಗಾಡಿ ಹೇರು . . . ಕ್ರಯ ನಾಡು
ರಡೆಯ? ಕ್ರಯ ಕಡ್ಡಾಯನಲ್ಲೆ ತ್ತುನಲ್ಲೆವೈ ವೊಂಬಳ
12. ಮಳವ್ವಯ ಚೆಂಗು ಪ್ರತಿಪಕ್ಷ
13. ಸುಂಕಕಾರುಕದಿಂದಿರುಪುತಹವಾಳಿಕೆತ್ತ ಅಂತು ೧೨||೧ ಅಕ್ಷರದಲೂ ಹನ್ನೆರಡು ಹೊನ್ನು ಅಟು ಹಣ
ವಿಗಂಸಲುಪ ಭೂಮಿಯ ಚತು
14. ಸೀಮೆಯ ವಿವರ ಮೂಡಲು ನಾಕರನಿಯ ಅರುಪಲ ಗೋನ ತೇಟದ ವ್ರಿತ್ತಿಗದ್ದೆಯ ಗಡಿಯಂ
. ಕಲ್ಲುಕೆಹು ೧
15. ತೇಟದ ಕೆಳಗಣ ಗದ್ದೆಯ ಹರವರಿಯ ವೊತ್ತಿನಲಿ ನಟ್ಟ ಕಲ್ಲು ೧ ತೆಂಕಲು
. ಹೋಪದಾರಿಯಲು
16. ತೆಂಕಲೂ ನಟ್ಟಕಲ್ಲು ೧ ಪಡುವಲು ಜಿಗುಳಗೋಡ ಗುತ್ತಿಯ
. ಮರದ ಹೊಕಳ
17. ವಳ್ಳೆಯ ಗಡಿಯಲೂ ನಟ್ಟಕಲ್ಲು ೧ ಬಡಗಲು ಕಬ್ಬುರಕೊಪ್ಪ ನಟ್ಟಕಲ್ಲು ೧
. ಕೆರನಿಯ ತೇಟದಿಂ
18. ಪಡು ಸೀಮೆಯಲೂ ನಟ್ಟಕಲ್ಲು ೧ ಯಂತಿ ಚತುಸ್ಸೀಮೆಯೊಳಗುಳ್ಳ ಗಡಿಗ್ರಾಮ ಬೀಟವರಿ ಬ ಗದ್ದೆ
ದಿದ್ದಲು ಹಟ್ಟಿ ಹಕ್ಕಲು ತೇಟ ತುಡಿಕೆ ಹುಸು
19. ಕೊಪ್ಪ ಚೆಪ್ಪ ಮಂದುರುಗ ತೇಟದ ಸರುಹು ಕೆಹು
ಮುಂಕಾದ
20. ಅಕ್ಷೇಣಿ ಅಗಾಮಿ ಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪ ಭೋಗ
ತೇಜಸ್ವಾಮ್ಯ
21. ಸಹ ದೇವತೆಯ ಶ್ರೀ ಕಾರಿಯವನು ನಡೆಸುವುದಕ್ಕೆ

22. ಟ್ಟ ವಿವರ ಆ ಬನದ ದೇವತೆಗೆ ಶ್ರೀ ಸೂಕ್ತ ಅಭಿಷೇಕ ಧಟ್ಟರಿಗೆ . . .
 ವರಹಗಳ
23. ಅಕ್ಷರದಲು ನಾಲ್ಕು ಹೊಂದು ದೇವತೆಗೆ ಧಟ್ಟ ಗಂ
 ಧಾಕ್ಷತೆಗೆ ಮಂತ್ರಭಿಷೇಕಕ್ಕೆ
24. ಧೂಪತ್ತಿಗೆ ನಂದಾದೀಪ್ತಿಗೆ ವರುಷ ಗಂ ೧೨ ನೈವೇದ್ಯ
 ನೈವೇದ್ಯ ಆ
25. ಬಿ ಕಂಗ ೨
26. ಬ್ರಾಹ್ಮಣ
27.
28. ದೇಯ
29.
30.
31. ಯಾಲಕ್ಕಿಯ ಅಡಕೆಯ ಬಾಳೆಯ
32.
33. ಬನದದೇವತೆಯ
34. ಕೃಷ್ಣ ಧಟ್ಟರಿಗೆ ಮುದುವಂಕನಾಡ ಸಂಕುಹಳ್ಳಿ ಗ್ರಾಮವನು ಮದವಳಿಯ ಮಾಣಿಕೃಗದ ಹಿರಿಯ ಬೊಮ್ಮಂಜ ಬಕ್ಕಂಜ.
35. ಗಳ ದೇವತೆ ಬೊಮ್ಮಂಜ ಬಲಪ್ಪ ಆರಸರು ಕರಣಿಕೆಯದ ನಾಗಂಜ . . .
 ಬಕಂಜ
36. ನೊಳಗಾದ ನಾಡವರ ಕಂ . ಗ
37. ಆ ನಾಡಗೌಡರು ಕೊಟ್ಟ ವೋರೆಯ ಕ್ರಮವೆಂತೆಂದರೆ ಆರಗದ ಬನದ ದೇವತೆಯ
 ಅಮೃತವಡಿ ಸಿ
38. ವರಹಗ ರ ಕೇರಿಯ ಮಹಾ ಗ ೪ ಉಭಯಂ ಗ ೧೨ | ಆರಗದ
 ತೋಟದ ಕಾರು
39. ಅಂತುವರಹ ಗ ೧೨ || ೧ ಅಕ್ಷರದಲೂ ಹೆನ್ನೆರಡು ವರಹ ಅಜುಷಾ
40. ಬೊಮ್ಮಂಜನ ಬಗೆಯ ತೋಟದ ಅಡಕೆಯಮರ
41. ಹಲಸು ಮೆಣಸು ಮಾಲು ಕಿತ್ತಿರೆ ವೋಳಗಾದ ಕೊಪ್ಪ
42. ಗದ್ದೆ ಬೆದ್ದಲು ವೊಪ್ಪಾರು ಮಕ್ಕಿಮರಡಿ ಹಕ್ಕಲು ಸರುಹು
43. ಧೂಮಿಯೊಳಗುಳ್ಳ ಧೂಮಿಗೆ ಕುಳಕ್ಕುಲಗಕೆಯ ? ಬೊಮ್ಮಂಜ ಹೆಗಡೆ
44. ಬಕಂಜ ಕಾಮಂಜಗಳ ಬಗೆಯ ಕೇರಿಯ ಸಿವಸರಗಕ್ಕೆ ಗಂ ||
45. ಬಳಿಯ ಅಂತು ಕುಳ ಕುಳಕ್ಕೆ ಹೊದಕೆಮಗಮೆ
46. ಗ್ರಾಮಗಳ ಹೊಂಬುಳಿಹೊಮ್ಮಾಲು ಬಿಟ್ಟ ಸೊಲಗೆ
47. ಮಳವ್ವಯ ಗ ೧೨ || ೧ ವಿನ ಧೂಮಿಯನೂ ಬನದ ದೇವತೆಗೆ ಯೂ
48. ಧಟ್ಟರಿಗೂ ಧಾರೆಯನೆಹಿದು ಆ ಚಂದ್ರಾಕ್ಷಸ್ಥಾಯ ಹಾಗೆ ನಡೆಸಿಕೊಟ್ಟು
49. ಗಂದು ಹೆಂಜು ಅಳಿಯಂದಿರು ಮೊಕ್ಕಳು ಸಲುವರರು
50. ಬಂಧುಗಳು ಸಹ ಸರ್ವಾನುಮತದಿಂದ ಬನದ ದೇವತೆಗೂ ಕೃಷ್ಣ ಧಟ್ಟರಿಗೆಯೂ
51. ಮುಂದಿಟ್ಟು ಕೊಟ್ಟ ಶ್ರೋತ್ರಿಯ ಲೂರಗೂಡಿ
52. ಬಯಚಂಜ ಹೆಗ್ಗಡೆ
53. ಹೆಗಡೆಯ ನಾಗಂಜ ಯಂತಪ್ಪದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಸಿಂಗಂಜನ ಬರಹ ಆರಗದ
54. ಶ್ರೀ ಧಯರವ ದೇವರು ಶ್ರೀ ಧಯರವ ದೇವರು ಶ್ರೀ ಧಯರವ ದೇವರು ಶ್ರೀ ಧಯರವ ದೇವರು ಶ್ರೀ ಧಯರವ
 ದೇವರು.

55. ಶ್ರೀ ಧಯರವ ದೇವರು ಶ್ರೀ ಧಯರವ ದೇವರು ಶ್ರೀ ಧಯರವ ದೇವರು ಶ್ರೀ ಧಯರವ ದೇವರು
ನಾಕ್ಷ

56. ಗಣಪ್ಪ ಶ್ರೀ ಶಂಕರದೇವರು ಶ್ರೀ ಮದನಂತ ನಾಥದೇವರು ಶ್ರೀ ವೀರಭದ್ರದೇವರು ಶ್ರೀ ರಾಮಯ್ಯ ದೇವರು
ಶ್ರೀ ಧಯರವ ದೇವರು ಶ್ರೀ ಕಲ್ಲನಾಥದೇವರು

57. ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This inscription is much worn out and several letters are either lost or are illegible.

It seems to record the grant of some lands in the village Kabugaṭṭa belonging to Sankuhalī in Muḍuvankanāḍ in Āragada-veṇṭheya of the annual revenue of 12 varahas and six haṇas for the services of food-offerings, sandal-paste, coloured rice, *mantra-pushpa* (repetition of certain mantras after offering lights to the god), incense, perpetual lamp, etc., to the goddess Banada-dēvi (called popularly Banta-sankari. lit: Forest goddess) in Hiriyangaḍi (division) of the town of Āraga. The donors are stated to be Bommannaheggade, Jakkanna, etc. One Kṛishṇabhaṭṭa is mentioned along with the goddess Banada-dēvi as the donee and the land given to him is named Śrōtriya-guttage. Probably he was entrusted with the management of the temple of Banadadēvate in Āraga. We have another grant to the same temple on another slab in the same place dated S' 1326 (E.C.VIII, Tirthahalli 13).

The present inscription is stated to have been issued during the reign of the king Dēvarāya (I), son of Harihara (II), at Vijayanagar and the governorship of the Āraga kingdom by Viṭhaṇṇoḍeyar son of Rāyappa Voḍeyar's (nephew) Bommanna Voḍeyar. It is dated S' 1327 Pārthiva sam. dvitīya Āshāḍha śu 11 Bu corresponding to Wednesday 8th July 1405, A.D.

54

At the village Āgumbe, in the hobli of Āgumbe in the floor of the mukhamanṭapa of the Gōpālakṛishṇa temple.

Kannada language and characters.

ಅಗುಂದೆ ಹೋಬಳಿ ಅಗುಂದೆ ಗ್ರಾಮದ ಗೋಪಾಲಕೃಷ್ಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ
ಮುಂದೆ ಬರೆದಿರುವುದು.

1. ಬೊಮ್ಮರಸ ಹೆಗಡೆಸೆವೆ
2. ೦ ನಿರ್ವಿಘ್ನ ಮಸ್ತು ದೇವರ ಮೊಮ್ಮಂಟಪಕ್ಕಿದ್ದಲ್ಲ
3. ೦ ಶ್ರೀಮುಖ ಸಂವತ್ಸರದಲ್ಲ ಕೊಟಯಣ ಹೆಗ್ಗಡೆಯ
4. ೦ ಮೊಮ್ಮಗಳು ದುಗಂಮನು ಉಂನ್ನುತವಾಗಿ ಕಟ್ಟಿಸೆವೆ (ಇದರ ಕೆಳಗೆ ಎರಡು ಭಕ್ತ ವಿಗ್ರಹಗಳಿವೆ).

Note.

This records some repairs to the temple effected by Bommarasaheggade and Duggamma, grand-daughter of Kōṭiyāna-heggade. It is stated that the *mukha-manṭapa* had sunk down and that Duggamma rebuilt it, raising the level. The

date given is only the cyclic year Śrīmukha and no other details are found. The characters seem to belong to the 18th century and Śrīmukha may probably be equivalent to 1753 A.D.

55

In the same temple of Gōpālakrishṇa at Āgumbe, on the cross-beam in the *chandraśāle*.

Kannada language and characters.

ಅದೇ ಗೋವಾಲ ಕೃಷ್ಣ ದೇವಸ್ಥಾನದ ಚಂದ್ರನಾರಿಯ ಜಗಲಯ ಅಡ್ಡತೊರೆಯ ಮೇಲೆ ಬರೆದಿರುವುದು.

|| ದುರ್ಮತಿ ಸಂ|| ಪಾ|| ಶು|| ಭಾ|| ನಾ|| ಸದಯಂಜಹೆ|| ಅ|| ರಾಮಣ್ಣ ಹೆ|| ಸೇವೆ||

Note.

This records the construction of the porch by Rāmaṇṇa-heggade, *aḷiya* (son-in-law) of Sadayaṇṇa-heggade on a Sunday in the bright half of Phālguna in the year Durmati. The characters seem to be of the 19th century and Durmati may correspond to A.D. 1861 and Phālguna śuddha of the year may be equivalent to the month of March 1862 A.D.

56

At the same village Āgumbe, on a pillar to the south of the main entrance to the temple of Gōpālakrishṇa.

Kannada language and characters.

ಅದೇ ಆಗುಂಬೆಯ ಗೋವಾಲಕೃಷ್ಣ ದೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ದಕ್ಷಿಣದಿಕ್ಕಿನ ಕಂಬದ ಮೇಲೆ ಬರೆದಿರುವುದು.

1. ನಿರ್ವಿಘ್ನಮಸ್ತು
2. ಶ್ರೀಮುಖಸಂವತ್ಸ
3. ರದ ಶ್ರವಣಮಾ
4. ಸದ್ಗುಹಕ್ಕೆ
5. ಯದೇಸದವರು

6. ನಾಡ್ವಾದೇವೈ
7. ವಂಮನ ಮೊಂ
8. ಮಗಳು ದೇವಾ
9. ಯನವರಸೇವೆ.

Note.

This records the construction of the main doorway of the temple by a woman named Dēmāyi, grand-daughter of Nāchchā Dēvyevamma belonging to the district of Hechche in the month Śrāvana of the year Śrīmukha.

The characters seem to belong to the end of the 16th century and the date may be equivalent to August 1573. Hechche is a village in the Sorab Taluk, Shimoga District.

On a māstikal near the Tirthahalli Road at the village Mēgarvalli in the hobli of Āgumbe.

Size 3'—4" × 1'—6".

Kannada language and characters.

ಶೀರ್ಷಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಆಗುಂಬೆ ಹೋಬಳಿ ಮೇಗರವಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಶೀರ್ಷಹಳ್ಳಿಗೆ ಹೋಗುವ ರಸ್ತೆಯ ಪಕ್ಕದ ಕಾನಿನ್ಲಿರುವ ಮಾಸ್ತಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—4" × 1'—6".

- | | |
|------------------------------------|-------------------------------------|
| 1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ | 6. ಹಾರಾಯರು ವಿಜಯನಗರಿಯ ನಾಂಟ್ರಾಟ್ಟಂ |
| 2. ಸಕ ವರುಷಂಗಲು ಂಖಿನಿ ವರ್ತಮಾ | 7. ಗೆಯುತ್ತಿರಲು ರಾಯಪ್ಪವಿರಂಜ |
| 3. ನದ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಛಾದ್ಯ | 8. ಪೊಡೆಯರು ಅರಗದ ರಾಜ್ಯವ ನಾಳು |
| 4. ಪದ್ಮ ಸು ಜಿ ಶ್ರೀ ಮತು ರಾಜಾಧಿರಾಜ | 9. ತುಮಿರಲು ಮೇಗರವಳ್ಳಿಯ ನಾಗಕ್ಕಮಹಾಸತಿ. |
| 5. ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪದೇವಮ | |

Translation.

Obeaisance to Gaṇādhīpati. On the 5th lunar day of the bright half of Bhādra-pada in the year Hēmaḷambi, the 1339th year of Śaka, while the illustrious rājādhi-rāja rājaparamēśvara vīrapratāpa Dēvarāja-mahārāya was ruling in Vijayanagar :— while Rāyappa Viṭhaṇṇa Voḍeyar was ruling the kingdom of Āraga :—

Nāgakka of Megaravalli became mahāsati.

Note.

This records the death of a woman named Nāgakka belonging to the village Megaravalli by the rite of *sati*. The date of her death is given as S' 1339 Hēma-ḷambi Bhādra śu. 5, which corresponds to 17th August 1417 A.D. The king at this time is stated to be Dēvarāya-mahārāya or Dēvarāya I, king of Vijayanagar, and Viṭhaṇṇa Voḍeyar is named as the governor of the Āraga kingdom. Āraga is a village in the Tirthahalli kingdom and the Araga kingdom included Tirthahalli and the surrounding districts. Viṭhaṇṇa Voḍeyar was the governor of this province rom 1403 to 1417.

On a slab standing in the garden of Appaṇṇa Heggade in the village Mēgar-valli, in the hobli of Āgumbe.

Size 6' × 3'.

Nāgari characters and Kannada language.

ಅದೇ ಮೇಗರವಳ್ಳಿ ಗ್ರಾಮದ ಪಟೇಲ್ ಅಪ್ಪಣ್ಣ ಹೆಗ್ಗಡೆಗಳ ಮುಂಡವಳ್ಳಿ ತೋಟದಲ್ಲಿರುವ ಕಲ್ಲು.

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✓ ಪ್ರಮಾಣ 6' x 3'

ಕನ್ನಡ ಭಾಷೆ ನಾಗರಾಕ್ಷರ.

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ! ಶ್ರೀಗುರುಭ್ಯೋನಮಃ! ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾ
2. ಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ [ಶಂ]ಧವೆ ಪಾತುಪೋ ಜಲದಶ್ಯಾಮಾ ಶಾರ್ಙ್ಗಾಪ್ಯಾ ಪಾತಕರ್ಕ್ಕಶಾಃ ತ್ರೈಲೋಕ್ಯ
3. ಮಂಟಪಸ್ತಂಭಾಶ್ಚತ್ವಾರೋ ಹರಿಬಾಹವಃ! ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಕ ೧೩೫೭ನೆಯ ಅನಂದಸಂವತ್ಸರದ
4. . . ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಭದ್ರಮೃದಿ ದೇವರಾಯ ಮಹಾರಾಯರು ವಿಜಯನಗರಿಯಲ್ಲಿ ಶ್ರೀ ವಿರೂಪಾ
5. ಕ್ಷದೇವರ ಸನ್ನಿಧಿಯಲು ವರ್ಣಾಶ್ರಮ ಧರ್ಮಗಳನು ಪರಿಪಾಲಿಸುತ್ತ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂದ ಸಾಮ್ರಾಜ್ಯಂಗಳೈಯುತ್ತಿ
6. ಪಲ್ಲ ೪ ದೇವರಾಯರ ನಿರೂಪದಿಂದ ಭಾರದ್ವಾಜಾನ್ವಯ ರಾ
7. ಯವ್ವ ಒಡೆಯರ ಕುಮಾರ ಕುಮಾರ ನಿರಿಗಿನಾಥ ಒಡೆಯರು ಆರಗದ ರಾಜ್ಯವ ಪರಿಪಾಲಿಸುತ್ತಿ
8. ಪೂರ್ವ ಕಾಲಲು ಆರಗದ ವೇಂಕಟಯದ ಸಾಂತಣಿಗೆಯ ನಾಡ ಮದವಳಿಗೆಯ ನಾಡ ಮೇಗರವಳ್ಳಿಯ ಗ್ರಾಮದ
9. ಹೆಗಡೆಯ ಅಳಿಯ ಬೈರಣಹೆಗಡೆ ಸಂಕಹೆಗಡೆ ನಿರಗೊಟ್ಟ ಪಹೆಗಡೆ ದೇವಣಹೆಗಡೆಯ ಜಕ್ಕರಸಹೆಗಡೆ
10. ಗಡೆನಾಗಣ ಹೆಗಡೆ ಜನ್ನವೆಗಡೆ . . ವೆಗಡೆ ಲಕಪ್ಪ ಹೆಗಡೆ ತಾಯಿ
11. ದೇವಪ್ಪ ಹೆಗಡೆ ಇವರೆಲ್ಲರೂ ಏಕಸ್ತರಾಗಿ ಸರ್ವಾನುಮತದಿಂದ ಯಜನ ಮಾಡನ ಅಧ್ಯಯನ ಅಧ್ಯಾಪನ ದಾನ ಪ್ರತಿಗ್ರಹಗಳೆಂಬ ಪಟ್ಟಿ
12. ಮರ್ನರತರ ಶ್ರೀ ಶುದ್ಧ ಶೈವಾಗಮ ವಾರ್ಧಿಸುಧಾಕರ ಹರಿತ ಗೋತ್ರ
13. ರಮಕಳು ದೇವಣ ಆರಾಧ್ಯರಿಗೆ ಕೊಟ್ಟ ಸ್ತೋತ್ರಗುಪ್ತಿಯ ಭೂಧಾನ ಶಿರಾ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ
14. . . . ಮುಡವ್ವಗೆ ಒಳಗೆ ಉಳ ಮೇಗರವಳ್ಳಿಯನು ನಾಲು ನಿವಗೆ
15. . . ಚತುಸ್ಸೀಮೆಯ ವಿನರ ಮೂಡಲು ಕಡೆಯಮೇಲೆ ನಟ್ಟ ವಾಮನ ಮುದ್ರೆಯ ಕಲ್ಲು . ನೀರೆರ್ಕಲು
16. ಮನ ಮುದ್ರೆಯ ಕಲ್ಲಿನ ನೀರೆರ್ಕಲಿಗೆ ಪಡುವಲು ಗುಡ್ಡೆಯ ಮೇಲೆ ನಟ್ಟವಾಮನ ಮುದ್ರೆಯ
17. ಧೂಮಿ ಹರವರಿ ಯಂತೀ ಚತುಸ್ಸೀಮೆಯ ಒಳಗುಳ್ಳ ನಿಧಿನಿಕ್ಷೇಪ
18. ಸಿದ್ಧಸಾಘ್ಯ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯವನು ಭೋಗಿಸಿ ಆ ಧೂಮಿಯಲ ಕ್ರಯದಾನ
19. ಡಿಕೆಯ ಮಾಡಿಕೊಂಡು ಅಲ್ಲಿ ಉಳ್ಳ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ್ಟ ಚಪ್ಪಗ್ರಹಾರಾಮ ಕಾಯಕ
20. ಎಲಗೂಡಿ ನಾಡಕಬುಕಲವೆ ಕುಮರಿಕ್ಕೋಹುಮಕ್ಕಿ ಹಕ್ಕಲು ಬಾಲದೇರೆ ಮಗ್ಗದೇರೆ ಕಾಡಾರಂಬ ನೀರಾರಂಬ
21. ನಾಲು ಗುಪ್ತಿಯಾಗಿ ಕೊಟ್ಟ ಮೂವತ್ತು ಹಣವಿನ ಸಿದ್ಧಾಯವನು ಮರ್ಯಾದೆಯಲು ನಡಸಿ ಬಹಿರಿ
22. ಡಗೆ ಕೊಡುವೆವು ಬಹವಳು ಹಣ ಕಾವಣ ಹೆಗಡೆಗೆ ಕೊಡುವೆವು
23. ದು ಹಣವೆನು ನಲು ಒಡಂಬಟ್ಟು ಕೊಟ್ಟ ಮೂವತ್ತು ಹಣವುಳ್ಳ ಅರಮನೆಯಿಂದ ಬಂದ ಹದಿಕ ಹೊದಿಕ ಮಗಮೆ ಸಿದ್ಧಾಯ ಮನೆವಾರ್ತೆ ಹಣಕಾಹುಕಾಣಿಕೆ
24. ಕಡಾಯ ಬಾಳವಾಳಿಗೆ ಉಡುಗರೆ ಉಲುಪ್ಪು ಮನೆದೇರೆ ಅಳಿಲು ಅನ್ಯಾಯ ಮುಂತಾದ ಸರ್ವಬಾಧೆಯ ನಾಲು ನಿವಗೆ ಒಡಂಬಟ್ಟು ಕಟ್ಟಿಕೊ
25. ಟ್ಪ ಮೂವತ್ತು ಹಣವನು ನವಗೆ ಕೊಟ್ಟು ಆ ದೇವಣ ಆರಾಧ್ಯರು ಮುಡಮೆಯಲ ಧೂಮಿಯನು ಅನುಭವಿಸಿ ಕೊಂಡು ಬಹಿರಿಯೆಂದು ಆ ಬೈಚಂಣ ಹೆಗಡೆ ಕೋಟ್ಟು

26. ಪ ಹೆಗಡೆ ಅಳಿಯನ ಹೆಗಡೆ . . . ಬೈಟಂಟಿ ಹೆಗಡೆ ನಾಗಪ್ಪ ಹೆಗಡೆ ಕಡಹೆಗಡೆ ಕೋಟಹೆಗಡೆ ಲಕ್ಕ ಹೆಗಡೆ ದೇವಪ್ಪ ಹೆಗಡೆ ಮುಂತಾದ

27. ಎಲ್ಲರೂ ನಮ ಸ್ತ್ರೀಪುತ್ರ ಜ್ಞಾತಿ ಸಾಮಂತ ದಾಯಾದ್ಯಾನು ಮತದಿಂದ ಅಳಿಯಂದಿರು ಮಕ್ಕಳು ಗೋತ್ರ ಬಂಧುಗಳು ಹಾರ್ವವರನು ಕೂಡಿಕೊಟ್ಟು ದೇವಂಜಿ ಆರಾ

28. ಧೃವಿಗೆ ಮಹಾದೇವರು ಪ್ರೀತಿಯಾಗಿ ಸಹಿರನ್ನೊದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಸಂತಾನ ಪರಂಪರೆಯಾಗಿ[ಗಿ] ಆ

29. ಥಿಕ್ರಯದಾನ ಪರಿವರ್ತನಕೆ ಸುಖವಂತಾಗಿ ಸುಖದಿಂ ಭೋಗಿಸಿ ಬಹಿಯೆಂದು ನಂವು ಸ್ವರುಚ್ಯಾ ಒಡಂಬಟ್ಟು ಕೊಟ್ಟ ಶ್ಲೋತ್ರ ಗುಕ್ತಿಗೆಯು ಧೂದಾನದ ಶಿ

30. ಈ ಶಾಸನದ ಪಟ್ಟಿ ಸಾಕ್ಷಿಗಳು ಆಲೆಮಾನಿಯ ನಾಗಪ ಹೆಗಡೆಯರು ಹೊಕ್ಕುವಲಿಯ ಬೊಪ್ಪಹೆಗಡೆ ಅಣ್ಣನ ವಲಿಯ ತಿರುಮಹೆಗಡೆ

31. ಹೆಗಡೆ ಅಂತೋಪ್ಪಯ್ಯ ಮಣಪಾಲ ಬರಹ ಮೇಗರವಯ್ಯ ಬೈಚ್ಚುಹೆಗ್ಗಡೆ ಕೋಟ್ಯಪ್ಪಹೆಗಡೆ ಮುಂತಾದ ಆ ಕರ್ತೃ ರುಗಳ ಒಪ್ಪ ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮ

೩೨. ಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀಮಹಾ
ದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು

೩೩. ಸಾಕ್ಷಗೃಹವು ಶ್ರೀ ಕೊಂಡದೇವಿ ಶ್ರೀ ಕೊಂಡದೇವಿ ಶ್ರೀ ಕೊಂಡದೇವಿ ಶ್ರೀ ಕೊಂಡದೇವಿ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

34. ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಕವರ್ಷ ೧೩೫೭ನೆಯ ಅನಂದನಂವತ್ಸರದ ವೈ [ಶು]ದ್ಧ ೩ ಸೋಲಿ ಅರಗದ ವೇಂಲೆಯದನಾನ್ನಜಿಗೆಯ

೩೫. ನಾಡಿಗೆ ಮುಖ್ಯವಾದ ಕೋಡಲನಾಡ ಮೇಕ್ರವಳ್ಳಿಯ ತೈಲಪತೆಗೆಡೆಯರ ಅಳಿಯನಾಗಪತೆಗೆಡೆಯರು ಅವರ ತಮ್ಮ ಜಕಣಪೆಗೆಡೆ ನಾ

36. ವಜ್ರಹೆಗಡೆ ಬೆಂಕಿಮರಸಹೆಗಡೆ ತಿರುಮಹೆಗಡೆ ತೈಲವಹೆಗಡೆ ಕೊಟ್ಟುಪ್ಪಹೆಗಡೆ ಸಣ್ಣ
ತೈಲವಹೆಗಡೆ ಬೊಮ್ಮಕ್ಕಳು

37. ಮಾದಪಕೆಗೆಡೆ ಬೊಂಮಣಕೆಗೆಡೆ ಇಂತು ಇವರೆಲ್ಲರು ತಮ್ಮಲಿ ಏಕನರಾಗಿ ತಂಮ ಅಳಿಯಂದಿರು ಮಕ್ಕಳು ಗೋತ್ರಬಂಧುಗಳು ಸರ್ವಬವ್ವವರ ಆ

38. ನುಮತದಿಂದ ಬಸ್ಸುಬಾಲ ಯಜನ ಯಾಜನ ಆಧ್ಯಯನ ಅಧ್ಯಾಪನ ಧಾನಪ್ರತಿಗ್ರಹ ಯಂತ್ರ ಮಂತ್ರ ತಂತ್ರ ಚಿಂತಾ ಮಣಿ ಶ್ರೀ ಶುದ್ಧ ಶೈವಾಗಮಾಚಾರ್ಯ ಚ

೨೨. ಕ್ರಮಗಳಿಗ ಹಂತಗೋತ್ರದ ಬುಕ್ಕಾಟೆಯ ವಿಶ್ವನಾಥಾಚಾರ್ಯರ ಮಹೇಶ್ವರ ದೀಕ್ಷಿತರ ಮಕ್ಕಳು ದೇವಣ್ಣ
ಅಚಾರ್ಯರಿಗೆ ಕೊಟ್ಟ

40. ಸೂತ್ರಗುಪ್ತಿಯು ಧೂದಾನ ಶಿರಾಶಾಸನ ಪಟ್ಟಿಯ ಕ್ರಮವೆಂತೆಂದರೆ ತೈಲಪಹೆಗೆಡೆ ತೆಂಮ ಸೊನೆ ನಾಗಮ್ಮ ಹೆಗಡಿಕೆಗೆ ಕನ್ನನವಾಗಿ ಕೊ

41. ಟ್ಟ ಮದವಳಿಗೆಯ ನಾಡೊಳಗೆ ಅಣಪವಳಿಯ ಗ್ರಾಮಕ್ಕೆ ಸೇರುವ ಮದವಳಿಯ ತಮ ಧೂಮಿನು ನಾಣು ನಿವಗೆ ಸಹಿರಂಜೋದಕ ದಾನಧಾ

42. ರಾಘವೇಂದ್ರಕವಾಗಿ ಈರುಹೊನ್ನು ಏರುಹಣವಿಗೆ ಶ್ಲೋಕ್ ಗುತ್ತಿಗೆಯಾಗಿ ಕೊಟ್ಟವಾಗಿ ಆ ಧೂಮಿಯ ಚತುಸ್ವಿ.
ಮೆಯ ವಿವರ ಮೂಡಲು ಮೇ

43. ಗರವಳಿಯಲಿ ನೆಟ್ಟವಾಮನಮುದ್ರೆಯ ೪ ಕಲನ ನೀರೆರಕದಿಂ ಪಡುವುಕಲ್ಲು ಮೆಗ್ಗವಳಿಯ ದೈಚಣಕಗಡೆ
ನಿಮಗೆ ಕೊಟ್ಟ ಭೂನಿಯಂ

44. ಬಡಗಪಡುವಲು ಗುಡ್ಡದೊಂದೆ ನಟ್ಟ ವಾಮನಮುದ್ರೆಯ ೨ ಕಲ್ಲಿನಿಂದಿಂ ಮೂಡಬಡಗಲು ಹಳದಿಂದಂ ತೆಂಕಕುಂತು
ಈ ಚತುರ್ಮುಖಿಯ ಬರಗೆ ಉ

45. ಇ ನದಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷೇಣ ಆಗಾಮಿ ಸಿದ್ಧನಾಥ್ಯ ಅಪ್ಪ ಭೋಗ ಕೇಜಿಸ್ತಾಮ್ಯವನು ಭೋಗಿಸಿ ಈ ಧೂಮಿ
ಯಲ ಕೆರೆಯ ಕ

46. ಟಿ ಅಡಕೆ ತೆಂಗು ಬಾಳೆ ಬದನೆಯ ಕೋಟ ತುಡಿಕೆಯ ಮಾಡಿಕೊಂಡು ಆ ಹೊಲಗದ್ದೆ ಬೆದ್ದಲು ಕೊಪ್ಪವಾರು
ಗೃಹಾರಾಮ ಹಲಸು ಮೊಣಸು

47. ಏಗುಡಿ ಮಾಲು ಕಬು ಕಲವೆ ಕುಮರಿಕೋಹುಮಕ್ಕೆ ಹಕ್ಕಲು ಕಾಡಾರಂಥ ಮುಂತಾದ ಏನುರ ಬೆಳೆಯ ಬಿತ್ತಿ ಬೆಳೆದು ಕೊಂಡು ಈ ಗ್ರಾಮಕ್ಕೆ

48. ಸಲುವ ಕಾರುಕ ಗ್ರಾಮಗಡ್ಯಾಣ ಮಗ್ಗದೆರು ಮುಂತಾದ ಏನುರ ಸರ್ವಸ್ವಾಮ್ಯವನು ನೀವು ಆಗುಮಾಡಿ ಕೊಂಡು ನಾಲು ಗುತ್ತಿಗೆಯಾಗಿ ಕಟಿ

49. ಕೊಟಿ ಅರುಹೊನ್ನು ಏಳುಹಣವನು ಅನಂದ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ಪಾಡ್ಯಾರದ್ಯವಾಗಿ ಮರ್ಯಾದೆಯಲ ಪ್ರತಿ

50. ವರ್ಷ ನಾಗಣ ಹೆಗಡಿಯ ಮಕಳು ತಿರುಮಹೆಗಡೆ ತೈಲಪಹೆಗಡೆಯರಿಗೆ ಕೊಡುವಿರಿ ಹೊನ್ನುಳಿದ ? ಸಿದ್ಧಾಯದ ಆ

51. ರು ಹೊನ್ನು ಏಳುಹಣ ಅಲ್ಲಂದ ಮೇರೆ ಸರ್ವ ಹೆದಿಕೆ ಹೊದಿಕೆ ಮಗಮೆ ಬಿಟ್ಟ ಬಡಾರ ಕಡ್ಯಾಯ ಕಾಣಿಕೆ ಸಿದ್ಧಾ

52. ಯ ನಿರಾಡ ಅಟ್ಟದ ಕಾಣಿಕೆ ಏನುರ ಸರ್ವಬಾಧೆಯನು ನ

53. ಉ ನಿವಗೆ ಪರಿಹರಿಕೊಟ್ಟು ನಾಲು ನಿವಗೆ ಒಡಂಬಟ್ಟು ಕಟ್ಟಿಕೊಟ್ಟ ಅರುಹೊನ್ನು ಏಳುಹಣವ ಕೊಟ್ಟು ಆ ದೇವಂಣ ಅರಾಧ್ಯರು ಸುಬ

54. ದಲ ಈ ಧೂಮಿಯ ಅನುಧವಿಸಿ ಬಹಂತಾಗಿ ಆ ದೈ ಹೆಗಡೆಯರ ತಮೆ ಚಕ್ಕಣ್ಣಹೆಗಡೆ ಸೋವಣ್ಣಹೆಗಡೆ ಬೊಮ್ಮರನಹೆಗಡೆ ಆ

55. ಇಯಂದಿರು ತಿರುಮಹೆಗಡೆ ತೈಲಪಹೆಗಡೆ ವೈದ್ಯಪಹೆಗಡೆ ಸಣ್ಣಲಕ್ಕಪಹೆಗಡೆ ಮೊಮ್ಮಕಳು ಮಾದಪಹೆಗಡೆ ಕಾಮಣ್ಣಹೆಗಡೆ ಮುಂತಾ [ದ]

56. ಎಲ್ಲರು ತಮ್ಮ ಸ್ತ್ರೀಪುತ್ರ ಬ್ಬಾತಿ ಸಾವಂತ ದಾಯಾದ್ಯನುಮತದಿಂದ ಅಳಿಯಂದಿರು ಮಕ್ಕಳು ಬಂಧುಗಳು ಈ ಧೂಮಿಗೆ ಸಲ್ವ ಒ ನು ಕೂಡಿಕೊಂಡು

57. ದೇವಂಣ ಅರಾಧ್ಯರಿಗೆ ಶ್ರೀ ಮಹಾವಿಷ್ಣು ಪ್ರೀತ್ಯರ್ಥವಾಗಿ ಶ್ರೋತ್ರ ಗುತ್ತಿಗೆಯಾಗಿ ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಆಚಂದ್ರಾರ್ಕ್

58. ಸ್ವಾಯಿಗಳಾಗಿ ಸಂತಾನಪರಂಪರೆಯಾಗಿ ಕ್ರಯದಾನ ಪರಿವರ್ತನಕೆ ಸುಬಂತಾಗಿ ಸುಬದಿಂ ಛೋಗಿಸಿ ಬಹಿರಿ ಯೆಂದು ನಮ

59. ಸ್ವರುಚ್ಯಾ ಒಡಂಬಟ್ಟು ಕೊಟ್ಟ ಶ್ರೋತ್ರ ಗುತ್ತಿಗೆಯ ಶಿರಾಶಾಸನದ ಪಟ್ಟಿ ಯಂತಪ್ಪದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಅಲಮಾನಿಯ ನಾ

60. ಗಪಹೆಗಡೆ ಪೊಪ್ಪ ಮೇಗರವಳಿಯ ಬೈಚಪ್ಪಹೆಗಡೆಯರ ಗಡಿಯ ಮಗ ಕೋಟ್ಟಪ ಹೆಗಡೆ ಅಳಿಯ ಆ

61. ರಸ ಹೆಗಡೆ ಯಂತಪ್ಪದಕ್ಕೆ ಅರಸಪಹೆಗಡೆಯರ ಸ್ವಹಸ್ತದ ಬರಹ ಶ್ರೀ ಬೊಪಹೆಗಡೆಯರು ಮೊದರಾದ ಕರ್ತರು ಗ

62. ಇಂಪ್ಪ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ

63. ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಗಳೊಪ್ಪ ಶ್ರೀ ಕೊಂತಿ ದೇವಿ ಶ್ರೀ ಮ

64. ಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಕಾರ್ತಿಕಸ್ವಾಮಿ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇಕವಸುಂಧರಾ

65. ಪಪ್ಪಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿ! ದಾನಪಾಲನಯೋರ್ಮುಢೈ ದಾನಾಶ್ರೇಯೋನು ಪಾ

66. ಲನಂ ದಾನಾನ್ಯರ್ಗಮವಾಪ್ಪೋತಿ ಪಾಲನಾದಯ್ಯತಂ ಪದಂ ಈ ಧರ್ಮವನು ಅಳುವಿದೋರು ವಾರಣಾ

67. ಸಿಯಲ ಸಹಸ್ರಕವಿರೆಯ ಕೊಂದ ಪಾಪಕೆ ಹೋಹರು ಪಾಲಿಸಿದವಗೆ ವಾರಣಾಸಿಯಲ ಸಾವಿರ ಕವಿರೆಯ ಕೊ

68. ಟ್ಲ ಪಲ

Note.

This inscription commences with two invocatory verses, one addressed to Sambhu, and another addressed to Hari. "May the four arms of Hari, which are

dark like the clouds and hardened on account of the striking of the bow-string of Sārṅga, the pillars of the maṇṭapa the three worlds, protect you."

The inscription next records that on Monday, the 3rd lunar day of the bright half of Vaiśākha in the year Ānanda, S' 1357, during the reign of Śrī Vīra Immaḍi Dēvarāya-mahārāya in the capital Vijayanagari and during the period of the governorship of the kingdom of Āraga by Sirigirinātha Oḍeyar, son of Rāyappa Oḍeyar of Bhāradvāja-gōtra under the suzerainty of that king, certain heggades of Megaravalli village in Madavaligeyanād in Sāntaṇigeyanād in Āragada-Vēṇṭheya named Baichanna-heggade, Kōtyappa-heggade, Aliyana-heggade, Nāgappa-heggade, Kaḍa-heggade, Kōti-heggade, Lakma-heggade, Sankapa-heggade, Siragoṭṭapa-heggade, Jakkarasa-heggade, Nāganṇa-heggade, Jannaveggade, Lakappa-heggade, Dēvappa-heggade, etc., all united, granted the village Megaravalli as *śrōtra-guttage* to a Brahman named Dēvaṇa Ārādhyā, son of Mahēśvara-dīkshita and grandson of Viśvanātha Āchārya of Basrivāl, of Harita-gōtra and Rik-śākhe, a teacher of pure Śaivāgama, an expert in *yantra* (talismans), mantra and tantra, versed in *yajana* (performing sacrifices, etc.), *yājana* (officiating at sacrifices), *adhyayana*, *adhyāpana* (teaching of Vedas, etc.), *dāna* (making gifts) and *pratigraha* (receiving gifts). The grant was made with all the usual powers and rights of enjoyment and with the permission of the donors' wives, sons, kinsmen, dependants (*sāmanta*), agnates (*dāyāda*), sons-in-law, *bandhus* (relatives), etc., and with pouring of water and gift of gold, to be enjoyed in happiness as a perpetual hereditary grant. The donee was to be free from taxes or imposts except to the extent of a sum of 30 haṇas which was to be paid as *siddhāya* (fixed tax) by the donee to the donors. The witnesses to this are next named: Nāgapa-heggade of Ālemāni, Boppa-heggade of Hokuvali, and Tiruma heggade of Aṇṇanavali. The scribe is named Maṇapa. The signatures of the donors and witnesses are next given as Śrī Mahādēvaru and Śrī Kontidēvi.

The record next contains another grant (LL. 34-68) in its latter half. This grant consists of the gift of some land in the village Aṇapavali in Madavaligeyanād which had been previously bestowed as *kanyāna* (dowry?) to Nāgamma-heggaditi, his daughter-in-law (or sister's daughter) by Tailapa-heggade to Dēvaṇa Ārādhyā, referred to before. The donors of this part of the grant are Nāgapa-heggade, son-in-law of Tailapa-heggade of Mekravalli (same as Megaravalli) situated in Kōḍalanād in Sāntaṇigeyanād in Āragada-vēṇṭheya, his younger brother Jakkanna-heggade, Sāvappa-heggade, Bommarasa-heggade, Tiruma-heggade, Tailapa-heggade, Kōtyapa-heggade, Saṇṇa-Tailapa-heggade and grandsons Mādapa-heggade and Bommanṇa-heggade, etc. This grant is stated to have been made on Monday, the 3rd lunar day of the bright-half of Vaiśākha in the year Ānanda, S' 1357 and free from imposts, etc., and with full powers and rights of possession as an act of devotion to the God Viṣṇu by the donors. The donee was

to enjoy the land as *śrōtra-guttage* paying annually beginning with the first lunar day of Kartika in the cyclic year *Ānanda*, a sum of six hons and seven haṇas as *guttage* (quit-rent) to the said Nāgamma-heggaḍiti's sons Tiruma-heggaḍe and Tailapa-heggaḍe. The writer of this was Arasapa-heggaḍe referred to before. The witnesses to this are named Nāgappa-heggaḍe of Ālemāni, Baichapa-heggaḍe of Megravalli, Kōṭyappa-heggaḍe and Āliya Arasapa-heggaḍe. The signatures of the donors are next given as Kontidēvi, and of witnesses as Kontidevi, Mahādēvaru and Kārtikasvāmi. The usual imprecations conclude the grant.

The date of this record as given in its second part (the first part gives the same year and month, but the *tithi* cannot be clearly made out,) viz., S' 1357 *Ānanda* sam. Vai. śu 3, Sô corresponds to Monday, 12th April 1434 A.D. and falls in the reign of Dēvarāya II, king of Vijayanagar (1419-1446) called in the inscription as Immaḍi Dēvarāya. Sirigirinātha Vaḍeyar was the governor at this time of the Āraga Province (See E. C. VIII, Tirthahalli 23, 144, 155, 175, 216). He belonged to the Brahma-kshatriya community and was a Śaiva. The donee too was a Śaiva. The signatures of the donors are given as Kontidēvi, Kunti (called Konti in Kannaḍa), the mother of the famous Pāṇḍava heroes of the Mahābhārata, is called Konti-dēvi (the goddess Konti) and is referred to in several inscriptions (E C. VI Koppa 27, VIII Tirthahalli 144). In parts of the Mysore District she is even now worshipped every year during the month of Kārtika by the Vokkaliga community with songs, incense-burning, etc.

TAMIL SUPPLEMENT

No. 46.

Mysore District, Gundlupet Taluk

At the village Bandipur in the hobli of Hangala, on a slab lying near the waste-weir of the tank named Tavarekatte.

Size 4¹ x 3¹

Tamil and Grantha characters : Tamil language.

- (1) வலிவீழ் பூவூதரப விசுவதி பூ வீரவொம்
- (2) ஸ தேவந் வரயளி ராஜிதி பண்ணி யருளா நிக
- (3) ஸகரை யாண்டு தூ எய சென்றலைகளை
- (4) ஓ வகிஸரத்து புஷிஸ எயி பூதித் குடுகு காடு
- (5) நன்றி வாழில் ஆந்தையரில் யுடி கத்தன் கொ
- (6) ல்ல காமுண்டன் ஐஞ்ஞாறு பொன்னை யிட்டு
- (7) ஏரியுங் கட்டு வித்து அரமும் செய்வித்தான் மா
- (8) மிண்டை காட்டு வழியிலே சாத்தைகள் ளா தாங்கி
- (9) ந விடத்து காடியான் பிள்ளைத் தந்து செய்து பட்ட
- (10) ான் பூந்தோட்டமும் ஆர்வையு மிடுவித்து இந்த வீர
- (11) க் கல்லும் செய்வித்தான் யிக் கொல்லகாமுண்ட.....
- (12) டையான் மாதவனால் தந் ஸ்தாகம் ளித்.....



LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,
ARRANGED ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

Page in the Report	Inscription number in the Report	Date	Ruler
			GĀṄGA.
173	45	Ś 907 Parthiva sam. Māgha ba. 30 Saturday—11th February 986 A.D.	[Rāchamalla Satyavākya III]
			KADAMBA.
142	38	11th century A.D.	Chāgi-permaḍi
			NOLAMBA.
170	42	9th or 10th century A.D.	Ayyadēvapar
			HOYSALA.
99	6	Chitrabhānu sam. Pushya—(?) December, 1102 A.D.	Ballāḷa I ...
98	12	Ś 1039, Hēmaḷambi sam. Mār. ba. 13, Friday—23rd November 1117 A.D.	Vishṇuvardhana
83	2	No date. circa 12th century A.D.	[Do]
76	1	Ś 1097 Jaya sam. Āshāḍha śu. 11, Budhavāra—Wednesday, June 12, 1174 A.D.	Ballāḷa II
99	13	Yuva sam. Pushya śu 10—(?) 1st January 1216 A.D.	Do
87	5	No date	Do
174	46	Śaka 1170, Kīlaka sam. Pushya ba. 7 Bri.—Thursdāy, 7th January 1249 A.D.	Vīra Sōmēśvara

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Contents and Remarks

Incomplete record. Merely gives titles. No king is named.

Châgi-Permâdi makes a grant of land, as *kalnâd*, to a person named Kulâdhâri. Details of the grant are described.

States that Śrī Ayyadêvapar of Śrīvûr set up a small garden as an act of charity.

Full of lacunæ. Merely mentions the king and his lineage and introduces a certain merchant who is given the title of 'mahâ-vaḍḍa-vyavahâri' and described as a devotee of Viṣṇu.

Records the death of a warrior named Basaya in a battle between the Hoysala king and the Chôla general Adiyama.

Gives the genealogy of Puṇisa, general of Vishnuvardhana.

States that the king granted on the occasion of *nûlaparva* a village called Kônêril situated in Tagarenâd for the expenses of worship, etc., in the shrine of Biṭṭêśvara set up by Biṭṭibôva within the court of the Kêśava temple at Bêlûr and also in the shrine of Jagatîśvara and that Biṭṭibôva granted the trusteeship of the shrines to Têjônidhi paṇḍita, a Śaiva priest.

Registers the gift of a plot of land to the temple of Îśvara in the village Ugali by the mahâjanas of Nirgunda.

Fragmentary. Seems to record some grant made by Mahâpradhâna Ammaṇa-Veggaḍe, a dependant of the king.

Records certain works of charity made by Dharmmakattan Kolla-gâmuṇḍan.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			VIJAYANAGAR.
108	20	.....	[Harihara I]
106	19	.....	[Bukka I]
114	25	Ś 1316 Bhāva sam. Phāl. śu. 10 Gu.—(?) 1st March 1395 A.D.	Harihara II
117	26	Ś 1325 Chitrabhānu sam. Vaiś. ba. 1, Mañ.—Tuesday, 18th April, 1402 A.D.	Do
183	53	Ś 1327 Pārthiva sam. Dvitiya. Āshāḍha śu 11, Bu.—Wednesday, 8th July 1405 A.D.	Devarāya I
188	57	Ś 1339 Hēmaḷambi sam. Bhādra śu. 5—17th August 1417 A.D.	Do
175	47	Virōdhikrit sam. Āśvīja ba. 10 Sō.—(?) 15th cent.	Do
119	27	Ś 1352 Saumya sam. Māgha ba. 14—21st February 1430 A.D.	Dēvarāya II
188	58	Ś 1357 Ānanda sam. Vaiś śu 3 Monday—12th April 1434 A.D.	Do
110	21	Ś 1361 Siddārthi sam. Pushya śu. 3 Bu.—Wednesday 9th December 1439 A.D.	Do
127	30	Ś 1369 Kshaya sam. Chaitra ba. 10 Saturday (?)—22nd March 1446 A.D.—a Tuesday	Do

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

See under Āraga.

Do

Kadita copy of an inscription registering the grant of some lands under the orders of the king to certain Brahmans as a reward for their having brought out commentaries on the four Vedas in the name of the king. The date of the record is questionable.

Records the sale of some land from the income of which the service of food offerings to the god Vighnēśvara, presumably at Śringeri, was to be conducted.

See under Āraga.

See under Āraga.

Epitaph over the tomb of one Chōkisetṭi, son of Bitisetṭi, who is described as the beloved disciple of Dharmabhūṣaṇa-bhaṭṭāraka of the Mūla-saṅgha and Balātkāra-gaṇa.

See under Goa.

See under Āraga.

See under Kaḷasa-Kārkaḷa.

Purports to be a copy of the grant of a village named Harihaḷli by Mangarasa, governor under Mahāpradhāna Rāmachandra-deva-voḍeyar, Viceroy of Haiva, Tuḷu and Konkaṇa provinces with Honnāvara as the capital, in favour of the Śringeri guru, Puruṣhōttama-bhārati-śrīpāda.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			VIJAYANAGAR— <i>concl'd.</i>
121	28	Ś 1261 (? mistake for 1381) Pramāthi sam. Śrāvaṇa śu. 13 Bhānuvāra—August 12, 1459 A.D.	Mallikārjuna
105	18	1494 A.D.	Immaḍi Narasingarāya
130	32	Yuva sam. Mārgaśira ba. 30— Wednesday 5th December 1515 A.D.	Kṛishṇarāya ...
100	14	1516 A.D.	Do ...
172	44	Śvabhānu sam. Śrāv. śu. 5—17th July 1523 A.D.	Do
102	15	.. ..	Sadāśivarāya
133	34	Ś 1582 Śārvari sam. Pushya ba. 30 Sunday—January 20, 1661 A.D.	Śrīrangarāya
137	35	Ś 1582 Plava sam. Kār. śu. 15— 27th October 1661 A.D.	Do
84	3	No date	Do
			ĀRAGA.
95	10	No date. C. 1368 A.D.	[Mādarasa] ...
138	36	14th Century	Do

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Kaṭita copy of a stone inscription (not traced) registering the gift of certain villages, Muduvarti, Sabagallu etc., with an annual income of 1697 Kāṭi gadyāṇas to Śankara-bhārati, Śringeri pontiff, by the Vijayanagar king Mallikārjuna and Bukkarāyaru.

See under Kaṣasa-Kārkaṣa.

Record issued by the king, directing the headmen of certain villages (named) to obey the gurus of the Śringeri Matt as their masters.

See under Kaṣasa-Kārkaṣa.

Records the gift of some land in the village Paḍuvarūr (Paḍugūr) by certain citizens for services in the temple of Hanumanta-dēvaru, for the merit of Śaḷuva Govindarāja-ayya, minister and governor of Padinālku-nāḍ.

See under Kaṣasa-Kārkaṣa.

Copy of a copper plate inscription registering the gift of two villages Raṇaghaṭṭa and Kalyāṇi Hārōnahallī near Vēlāpuri (Bēlūr) situated in Baḷaganāḍ (Baḍaganāḍ), by the king to the ascetic Agniṁūrdha Kṛishṇānanda of the Muḷuvāyipuri matt.

Purports to be a copy of a copper plate grant recording the gift of a village Jalagara-māni Sūrāpura to the ascetic Kṛishṇānandasvāmi of the Muḷbāgal matt by the king.

Seems to register the gift of a village Lakshṁpura, a hamlet of Sūrāpura, by the king to the matt at Muḷuvāgil.

Inscription carved on a side of the slab containing another inscription. Consists of a Sanskrit stanza in praise of Bollubhūpa or Bollarasa, evidently a general and subordinate of the governor.

Records the gift of some lands in the village Bālehallī for the expenses of offering food to the god Gōpālādēvaru in the village Paścimavāhini, by Bollarasa, subordinate of the minister Mādhavamāntri or Mādarasa referred to in Inscription No. 10 of this report.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			ÂRAGA— <i>concl'd.</i>
139	37	Ś 1308 Krôdhana sam. Mâgha ba. 14 Sômaçâra—Monday, January 29, 1386 A.D.	[Mâdarasa Voḍeyar]
106	19	About 1370 A.D.	Vedagiri Viruppanṇa Voḍeyar
108	20	14th century	[Hariyappa-voḍeyar]
96	11	No date	Do
183	53	Ś 1327 Pârthiva sam. dvitîya Âshâḍha śu. 11 Bu.—Wednesday 8th July 1405 A.D.	Viṭhanṇoḍeyar
188	57	Ś 1339 Hêmaḷambi sam. Bhâdra-pada śu. 5—17th August 1417 A.D.	Do
188	58	Ś 1357 Ânanda sam. Vaiś. śu. 3, Sô.—Monday 12th April 1434 A.D.	Sirigirinâtha Voḍeyar
			GOA.
119	27	Ś 1352 Saumya sam. Mâgha ba. 14 —21st February 1430 A.D.	Hampeyarâya ...
124	29	Ś 1363 Raudri sam. Jyeshṭha śu. 3 Monday—22nd May 1441 A.D.	Lakshumanna

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Records the gift of some land situated in Kikundanāḍ and received from Bollarasa by the ascetic Vidyāraṇya-śrīpāda to Viṣṇubhaṭṭa of Sringapura, for certain services in the temple of Gōpīnātha at Paścimavāhini.

Continuation of E. C. VI, Mudgere 57 recording the gift of 13 vrittis of land to the Brahmans of the Brahmapuri at Kaḷasa. The list of the vrittidārs is continued in the present record. The governor was a son of King Bukka I of Vijayanagar.

Continuation of E. C. VI Mudgere 58 recording the gift of an income of 170 varahas for services in the temple of Kaḷasanātha made by a certain Mahāpradhāna. The ruler's father Mangarāja (Mārapa) was a brother of Harihara I, Vijayanagar king.

Seems to be a continuation of E. C. VI Koppa, 7. States that two persons (named) were entrusted with the administration of the temple of Virēśvara. For the food offerings to the god some land in Arasakere seems to have been granted by Mahāprabhu Sātaman-galada Hebbāruvar, chief of Pālaligeyanāḍ, Kālaveggaḍe of Aḍamaḷi, and some others.

Much worn out. Seems to record the grant of some lands in the village Kabughatta belonging to Śankuḷaḷi in Muduvankanāḍ in Āraga-venṭheya of the annual revenue of 12 varahas and 6 haṇas for the services of food-offerings, etc., to the goddess Banada-dēvi in Hiriyangaḍi (division) of the town of Āraga, by Bommanṇa-heggaḍe, etc. The record was issued during the reign of King Dēvarāya I of Vijayanagar.

Records the death of a woman named Nāgakka belonging to the village Megaravaḷli by the rite of *sati*. The Vijayanagar king at the time was Dēvarāya I.

Mentions the Vijayanagar king Dēvarāya II and contains two records. The first states that certain heggaḍes (named) of Megaravaḷli, granted the village as *śrōtra-guttage* to a Brahman named Dēvaṇa Ārādhyā. The second refers to the gift of some land in the village Anapavaḷi in Madavaḷigeyanāḍ to the same donee by Nāgapā-heggaḍe.

Kaḍita copy of an inscription recording that the Governor under Devarāya II of Vijayanagar granted a copper charter making a gift of the village Andavaḷi to Viśvēśvara-ṇya Śrīpāda residing in the Kallu-maṭha at Hampe.

Palm-leaf ms. copy of an inscription (original not traced) recording some grant made to Purushōttama-bhārati Śrīpāda, Śringeri pontiff, by the Governor.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			KALASA-KÂRKALA.
110	21	Ś 1361 Siddārthi sam. Pushya śu. 3 Bu.—Wednesday 9th December 1439 A.D	Vīra Paṇḍyadēvarasa Oḍeyar.
105	18	Pingala sam. Māgha śu. 10—2nd February 1498.	Bairarasa Oḍeyar
100	14	1516 A.D.	[Immaḍi Bairarasa-Oḍeyar].
103	16	No date. C. 1516 A.D. •	[Do]
102	15	Ś 1469 Plavanga sam. Vaiś. ba. 10 (? mistake for 12) Chandravāra—May 16, 1547 A.D. Monday.	Vīra-Paṇḍyapa Voḍeyar
			BÂRAKŪR.
129	31	Ś 1374 Prajōtpatti sam. Kārtti. śu. 1 Śô.—Monday, 25th October 1451 A.D	Bhānappa
			UMATTŪR.
168	40	[Ś 1426—1504 A.D.]	[Nanjarāya Voḍeyar]
			CHANGÂLYA.
171	43	Raudri sam. Pushya śu. 15—1st January 1561 A.D.	Vīradēvamahā-arasu

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Records the gift of some land made for the offering of rice for the god Kaṣasēśvara at Kaṣasa during the reign of Devarāya II, Vijayanagar king.

Consists of two grants, the first recording the payment of some money as *bijahonnu* (capital) by Sovanna from the income of which the service of *rangapūje* during some festival connected with the goddess in the Kaṣasanāthēśvara temple and the feeding of *muttaideyaru* were to be conducted; and the second recording the gift of some lands made by a woman for the service of food offering to the god Kaṣasanātha.

Seems to be a continuation of E. C. VI Mudgere 39 recording the grant of some lands by Sūrappa-Sēnabōva for the god Kaṣasanātha during the reign of Kṛṣṇarāya of Vijayanagar.

Registers certain details in connection with some charities made by the chief for the repairs of the Kaṣasanātha temple at Kaṣasa referred to in another inscription on the same slab bearing the present record.

Records a gift made by some one for certain festivities to be conducted in the temple of Kaṣasanātha at Kaṣasa. The overlord of the chief was the Vijayanagar king Sadāśivārāya.

Palm-leaf ms. copy of an inscription stating that Bhānappa, son of Chandarasa, Governor of Bārakūr, made the gift of the village Kongavaḷḷi in the kingdom of Bārakūr to Śankara Bhārati, head of the Śringeri Matt, under the orders of the king of Vijayanagar and Daṇḍayaka Voḍeyar.

Continuation of the inscription E. C. IV, Guṇḍlupet 6 recording a grant by the chief for services in the temple of Allājanātha (Varadarāja) in Terakapāmbi.

Seems to record the gift of the village Hullāni for the services of the temple of Allājanātha (Varadarāja) by the Mahāmaṇḍalēśvara.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			MYSORE.
145	39	Ś 1589 Plavanga sam. Chai. śu. 3 Sunday—17th March 1667 A.D.	Dēvarāja Oḍeyar
182	52	16th January 1812 A.D.	Kṛishṇarāja Voḍeyar III
112	23	Ś 1820 Hēvilambi sam. Jyēshṭha ba. 4—Tuesday 20th April, 1897.	Do IV
			BIJAPUR.
131	33	About 1640 A.D. ....	....
			KELADI
94	9	Pramōdūta sam. Mārgaśira ba. 1 —6th December 1690 A.D.	Chennammâji
			PRIVATE.
113	24	Ś 1071 Pramōdūta sam. Vaiś, śu. 7—5th April 1150 A.D.	....
177	49	Ś 1217 Manmatha sam. Chai. śu. 1—Thursday 17th March 1295 A.D.	....

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Describes the charities of a Brahman named Dhannôji from the kingdom of Gujarât and states that he made a gift of a village named Hosakôte in Kannambâdi-sthâla converting it into an agrahâra and renaming it Dhannôji-Râmabhâyaminapura. The donees of the several vrittis were all Brahmans of Smârta, Śrīvaishṇava and Tatvavâdi (Mâdhva) sects. The names of some of the gôtras enumerated in the record are rather peculiar. The composer of the grant is said to be Tirumalârya, minister of Chikkadêvarâja Oḍeyar and son of Aḷaga-Singarârya.

Sannad recording the grant, by the king, of a money payment of an annual sum of 106 Haidari varahas and 3 haṇas to the Bhâgavata Sampradâya Śrī Kṛishṇânandasvâmi Matt at Muḷbâgal.

Records the setting up of the flag-staff of the temple of Kaḷasêśvara at Kaḷasa by Manjapaiya, the village accountant of Kaḷasa.

A letter issued by the Bijapur general Raṇadullâkhân directing his officers to enforce obedience to the orders of the Śringeri matt in the collection of the produce, etc., in their mānya lands in the Shimoga District.

Palm-leaf ms. copy of a *nirûpa* registering the gift, free of taxes, of some land in the village Mûḍalabail in Beḷlarasīme and Hosûranâḍapâlu to one Chennanna of the village Beḷlare-Kuḍinelli, by the queen, for services in the temple of Gangâdharêśvara-dêvaru.

Fragmentary record, mostly illegible. Merely gives the date and mentions that the Jaina donor belonged to Kâṇûr-gaṇa, Mûlasangha and Pustaka-gachchha. The existence of the inscription in Śringeri shows that Jainism had considerable influence in the place during the 12th century.

Records the death, by *samâdhi*, of a person named Bammagavuḍa, disciple of a Jaina guru, Siddhânta-yôgindra by name.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			PRIVATE— <i>concl'd.</i>
92	7	14th Century A.D. ....	....
169	41	Do ....	....
178	50	Ś 1378 Dhātu sam. Chai śu. 10 Bhau—Tuesday, 16th March 1456 A.D.	....
85	4	S 1404 Śubhakritu sam. Kartika śu. 12—23rd October 1482 A.D.	....
187	56	Śrīmukha sam. Śrāvaṇa—August, 1573 A.D. (?).	...
179	51	Ś 1562 Vikrama sam. Āśvija ba. 7 Ādivāra—Sunday, September 27, 1640 A.D.	....
93	8	Ś 1603 Durmati sam. Phāl. ba. 12 Guruvāra—Thursday, 23rd February 1682 A.D.	...
186	54	Śrīmukha sam.—(?) 1753 A.D.	....
187	55	Durmati sam. Phā. śu. Bhā—(?) March 1862 A.D.	....

The rest of the inscriptions are neither dated, nor can be assigned to any dynasty.

arranged according to Dynasties and Dates—*concl'd.*

Contents and Remarks

Mentions Manne Gangaya as the sculptor of a Ganapati image.

Records the setting up of a Jaina image by, or under the orders of, Lalitakirti bhaṭṭāraka, a Jaina guru.

Registers the grant of a plot of land by the pontiff of the Tīrthahalli matt to a person named Viṭhappa as an act of devotion to the god Narasimha and on the Śivarātri day.

Records the gift of the village Muttagāne (Muttaganni) by Unṇināyaka of Muttagada-hāḷ for offering food daily to the god Kēśava in the Kēśava temple at Belūr (Vēlāpuri).

Records the construction of the main doorway of the Gōpālakṛishṇa temple at Āgumbe by a woman named Dēmāyi.

Registers the gift of certain lands in the villages Nampe and Arlakodage by Sacchidānandabhārati, Śringeri pontiff, to a person named Rāmakṛishṇapparasa.

Much worn out. Records the gift of some land in the village Marakalu as *sarva-mānya* for services to the god Mallikārjuna.

Records some repairs to the temple (of Gōpālakṛishṇa at Āgumbe), effected by Bom-marasa-heggaḍe and Dugganma.

Records the construction of the porch (in the Gōpālakṛishṇa temple at Āgumbe) by Rāmaṇṇa-heggaḍe.

CONSERVATION OF MONUMENTS.

(Based on the Annual Report of the Government Architect, Bangalore.)

Inspection Reports received from the Revenue Sub-Division Officers were fewer than in the previous year. A circular was issued to all the District Officers reiterating the necessity of taking increased interest in the up-keep of the monuments by Local Officers.

(1) Rāmēśvara temple at Tirthahalli.

Orders on the re-classification of monuments are yet awaited. The question of amplifying the rules as a result of further experience was considered and proposals for fixing a form of agreement to be entered into by private parties who are in charge of Ancient Monuments, were submitted.

Certain suggestions for the improvement of the Bēlūr Temple premises which were scrutinised from æsthetic and architectural points of view were submitted to Government.

(1) Śrī Mallikāṛjunasvāmi temple at Malleswaram, Bangalore City.

(2) Śrī Vijaya-Nārāyaṇasvāmi temple at Gundlupet, Mysore District.

(3) Śrī Rāmēśvara temple do do

(4) Śrī Paravāsudēva temple	do	do
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A statement of the monuments dealt with during the year together with the details of expenditure incurred, wherever possible, for the repair and maintenance of monuments is given below:—

Seringapatam—Raṅganātha temple	Rs. 346	0	0
Nanjangud—Śrīkṛṣṇaśaṅkara temple	„ 7,140	0	0
Suttūr—Somaśaṅkara temple	„ 2,968	0	0
Krishṇarājānagar—Chandramaulaśaṅkara temple	„ 768	0	0
Melkote—Chaluva-Nārāyaṇa temple	„ 95	0	0

Śivaganga—Gaṅgādharaśvara temple	2,361	0	0
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Hārṇahallī—Kēśava temple	1,326	0	0
Bēlūr—Kēśava temple	250	0	0

Kolar District—			
Mulbāgal—	Sōmēśvara temple	...	Rs. 504 0 0
Siti—	Śrīpatēśvara temple	...	„ 2,367 0 0
Kadur District—			
Khāṇḍya—	Mārkaṇḍēyasvāmi temple	...	„ 6,200 0 0

List of Ancient Monument visited during 1933-34.—

All the monuments of Bangalore and Channapaṭṇa taluks.

Monuments at Kōlār, Mulbāgal, Mysore, Seringapatam, Bēlūr, Dāvāngere, Harihar and Śravanabelāgola.

MONUMENTS, ETC., INSPECTED BY THE DIRECTOR OF ARCHÆOLOGY AND HIS ASSISTANTS.

During the year 1933-34.

(*Asterisk denotes Protected Monuments).

Kolar District	..	Nandi—	*Bhōganandīśvara temple
		Nandi Hill—	*Tipu's Palace
			*Yōganandīśvara temple and other monuments
Bangalore District	...	Binnamangala—	Mūktināthēśvara temple
		Śivagaṅga—	*Gaṅgādharēśvara temple
			*Honnādēvi temple, and other monuments on the hill ;
			Monuments in the village
		Māgaḍi—	*Sōmēśvara temple
			*Raṅganāthasvāmi temple
		Sāvandurga—	Hill fortress
			Ōjēśvara temple
			Viśvēśvara temple
			Site of Nelapaṭṭaṇa
			Palace site
			Narasimha temple
Tumkur District	...	Dēvarāyandurga—	Īśvara temple
			Hill fortress, etc.
			*Lakshminarasimha temple
		Kaidāla—	*Chennigarāya temple
			*Gaṅgādharēśvara temple
		Madhugiri—	*Hill fortress and temple on the hill
			*Temples in the village
		Sira—	Īdga
			Grave yard
			Sayyad Abdul Khadar's tomb
			Durgammā temple
			*Malik Rihan Darga
			Begumbi Masjid
			Choti Masjid
			*Jumma Masjid

			Fort and the monuments inside it
			Gopālakṛishṇa temple
			Nārāyaṇa temple
			Chinnada-gori of Farid Ullah Shah
			Bhavāni temple
			Baraki Mosque
			Ibrahim Rauza
	Seṭṭikere—		*Yōgamādhava temple
			Īśvara temple
			Raṅganātha temple
			Hanumān temple
	Turuvekere—		*Chennigarāya temple
			Mūle-Śankarēśvara temple
			Gaṅgādhārēśvara temple
			*Nandi in the Gaṅgādhārēśvara temple
			Bēṭerāya temple
	Niṭṭūr—		Śāntiśvara Basti
	Kaḍaba—		Kailāśēśvara temple
			Śrī Rāma temple
Mysore District	...	Nāgamangala—	Saumyakēśava temple
		Melkote—	Narasimha temple on the hill
			*Cheluva-Nārāyaṇa temple
		Basrāl—	*Mallikāṛjunasvāmi temple
			Chennigarāya temple
			Īśvara temple
		Bādnūr—	*Śrī Kāśi Viśvēśvarasvāmi temple
			Śrī Anantapadmanābhāsavāmi temple
		Guṇḍlupet—	*Rāmēśvara temple
			Pārvati temple
			*Paravāsūdēva temple
			*Vijayanārāyaṇa temple
		Kaḷale—	Lakshmīkānta temple
			Sōmēśvara temple
			Pañchaliṅga shrine
Hassan District	...	Bēlūr—	*Chennakēśava temple
		Halēbid—	*Hoysalēśvara temple
			*Basti temples
Kaḍur District	...	Angaḍi—	*Temples and
			*Bastis
		Kaḷasa—	*Kaḷasēśvara temple
		Śringeri—	*Vidyāśankara temple
		Kigga—	*Bishyaśṛīṅgēśvara temple
		Hariharapura—	Temples
Shimoga District	...	Tirthahallī—	Temples
		Āraga—	Temples
		Humcha—	*Bastis and inscriptions

APPENDIX 'B.'

List of Photographs taken during the year 1933-34.

Sl. No.	Size	Description	View	Village	District
1	8½" x 6½"	Lakshmikanta temple	Front view of Mahadvara	Kalale	Mysore
2	Do	Do	Kalyanamantapa	Do	Do
3	Do	Do	Side view of Garbhagriha	Do	Do
4	Do	Do	Front view of verandah	Do	Do
5	Do	Do	Main image	Do	Do
6	Do	Do	Processional image	Do	Do
7	Do	Do	Metallic image of Rama group.	Do	Do
8	6½" x 4½"	Do	Silver vessels presented by Tipu Sultan.	Do	Do
9	Do	Do	Garuda	Do	Do
10	Do	Do	Rajamauniar with consorts	Do	Do
11	Do	Ittigemaligamma temple	Carved sandalwood doorway.	Do	Do
12	Do	Specimen of kadita	Do	Do	Do
13	12" x 10"	Saumyakasava temple	Ceiling	Nagamangala	Do
14	Do	Do	Do	Do	Do
15	10" x 8"	Do	Venugopala figure	Do	Do
16	Do	Do	North-west view	Do	Do
17	Do	Do	Interior view	Do	Do
18	8½" x 6½"	Do	Tower with Dipastambha	Do	Do
19	Do	Do	Pillar	Do	Do
20	Do	Do	Dipastambha	Do	Do
21-22	6½" x 4½"	Do	Naga stones	Do	Do
23-29	8½" x 6½"	Narayanaswami temple	Pillars	Melkote	Do
30	Do	Do	Row of pillars	Do	Do
31	Do	View of the hill from East	Do	Do	Do
32	12" x 10"	Bhoganandisvara temple	Ceiling	Nandi	Kolar
33	Do	Do	Chola figure	Do	Do
34	Do	Do	Side view	Do	Do
35	Do	Do	Hill view from Bhoganandisvara temple.	Do	Do
36	10" x 8"	Do	Vasanta mantapa	Do	Do
37	8½" x 6½"	Do	Pillar in Navaranga	Do	Do
38	Do	Do	Pillars in Kalyanamantapa.	Do	Do
39	Do	Do	Tower	Do	Do
40	6½" x 4½"	Do	Bell in front	Do	Do
41	Do	Do	Perforated screen	Do	Do
42	Do	Do	Stone inscription	Do	Do
43	Do	Do	Tandavesvara	Do	Do
44	Do	Do	Tripura-dahana	Do	Do
45	Do	Do	Pillars in front of Nandi	Do	Do
46	8½" x 6½"	Arunachalesvara temple	Tower	Do	Do
47	Do	Yoganandisvara temple	Sukhanasi doorway	Do	Do
48	Do	Do	Side view	Do	Do
49	Do	Town view from the hill	Do	Do	Do
50	6½" x 4½"	Amrita sarovara	Do	Do	Do
51	Do	Nellikayi Basavanna	Do	Do	Do
52	Do	Wellington's Nose	Do	Do	Do
53	Do	Virabhadra temple	Doorway	Do	Do
54	Do	Do	Shutters of Garbhagriha	Do	Do
55	Do	Tipu Sultan's Palace	doorway	Do	Do
56	Do	Cubbon's Bungalow	Back view	Do	Do
57	8½" x 6½"	Do	View	Do	Do
58-59	Do	Views of peepul tree	Do	Do	Do
60	Do	Muktinathesvara temple	North-west view	Vidurasvattha	Bangalore
61	Do	Do	Doorway	Binnamangala	Do
62	Do	Do	Interior view	Do	Do
63	Do	Do	Figures in front	Do	Do
64-70	6½" x 4½"	Do	Figures on the wall	Do	Do
71	Do	Do	Pillars	Do	Do
72	Do	Do	Chamundesvari	Do	Do
73	Do	Do	Tower	Do	Do
74	Do	Do	South-west view	Do	Do
75	8½" x 6½"	Gangadharasvara temple	Doorway	Sivaganga	Do
76	6½" x 4½"	Do	Metallic figures	Do	Do
77	Do	Do	Pillar in front of the temple.	Do	Do
78	Do	Kempeganda's Hajara	South-east view	Do	Do
79	Do	Do	Pillar	Do	Do
80	Do	View of the precipice from the top of the hill	Do	Do	Do

List of Photographs taken during the year 1933-34—*concl'd.*

Sl. No.	Size	Description	View	Village	District
81	6½"×4½"	... Pillars on the top of the hill	...	Sivaganga	Bangalore
82	Do	... Place of Gangotpatti	...	Do	Do
83	Do	... View of bull and Kalyani	...	Do	Do
84	Do	... Honnadevi temple	Honnadevi figure	Do	Do
85	Do	... Do	Bhairavi	Do	Do
86	10"×8"	... View of the hill	...	Do	Do
87	8½"×6½"	... Do	...	Savandurga	Do
88	6½"×4½"	... Nandi mantapa on the top of the hill	...	Do	Do
89	Do	... View of the Biligudda from Kari-gudda.	...	Do	Do
90-91	Do	... Views of fort walls	...	Do	Do
92	8½"×6½"	... Devarayandurga	Fort wall	Devarayandurga...	Tumkur
93	Do	... Do	Fortress and the Hill	Do	Do
94	Do	... Do	View from the top of the hill.	Do	Do
95	12"×10"	... Hill view from east	...	Madhugiri	Do
96	10"×8"	... Do	...	Do	Do
97	12"×10"	... View of the hill from north	...	Do	Do
98	Do	... View of the town	...	Do	Do
99	Do	... View of the temples and hill	...	Do	Do
100	10"×8"	... Mantapa in Somesvara temple	...	Do	Do
101	6½"×4½"	... Buildings on the top of the hill	...	Do	Do
102	Do	... View of the top	...	Do	Do
103	Do	... View of the town from the top of the hill.	...	Do	Do
104	8½"×6½"	... Ibrahim Rauza	...	Sira	Do
105	12"×10"	... Yogamadhava temple	Yogamadhava	Settikere	Do
106	8½"×6½"	... Gangadharasvara temple	Porch containing stone bell	Turavekere	Do
107	6½"×4½"	... Beterayavami temple	Figure at Mahadvara	Do	Do
108-110	12"×10"	... Keragalur copper plates	Seal	...	...
111	6½"×4½"	... Do	Seal	...	...
112-13	10"×8"	... Nittur copper plates	Seal	...	...
114	6½"×4½"	... Do	Seal	...	...
115-116	Do	... Yasyanur copper plates and seal	...	...	...
117	Do	... Venkatesapura copper plates	...	...	...
118	10"×8"	... Devarahalli stone inscription	...	...	...
119	8½"×6½"	... Stone inscription	...	...	...
120	10"×8"	... Stone inscription of Chalukya-Permadi.	...	...	...
121	Do	... Stone inscription of Vita Santaradeva.	...	...	...
122	6½"×4½"	... Vijayanagar coins	...	...	...
123-124	Do	... Mysore coins	...	...	...
125	8½"×6½"	... Do	...	...	...
126	12"×10"	... Palm-leaf manuscript	...	...	...
127	8½"×6½"	... Do	...	...	...
128	12"×10"	... Plan of pond at Hulikere	...	...	...
129-30	Do	... Astronomical instrument—(Front and back).	...	...	...
131-132	10"×8"	... Do	...	...	...
133-140	6½"×4½"	... Garudanapalya pottery	...	...	...

APPENDIX "C".

List of Drawings prepared during the year 1933-34.

1.	Savandurga hill	...	Sketch map
2.	Madhugiri hill	...	Do
3.	Binnamaṅgala	... Muktināthēśvara temple	Ground plan
4.	Seṭṭikere	... Yōgamādhava temple	Do
5.	Bēlūr	... Kēśava temple	Tracing of ground plan
6.	Chitaldrug	... Siddhēśvara temple	Ground plan

ERRATA.

<i>Page</i>	18	<i>line</i>	21	<i>for</i>	acave	<i>read</i>	a cave
"	19	"	14	"	musketh oles	"	musketh holes
"	21	"	20	"	Governors	"	Governors
"	21	"	33	"	Jumna in the Masjid	"	in the Jumna Masjid
"	24	"	26	"	Hoyaja	"	Hoysaja
"	44	"	17	"	Squared	"	square shaped
"	51	"	17	"	<i>grāmadāvatha</i>	"	<i>grāmadāvata</i>
"	54	"	12	"	or	"	of
"	73	"	23	"	as	"	at
"	73	"	35	"	his nccessor	"	his successor
"	115	"	38	"	Sāyahā's	"	Sāyana's
"	118	"	36	"	Yiḍikinahāi	"	Yiḍikinahāi
"	129	"	3	"	S' 1376	"	S' 1374
"	130	"	18	"	Chandrasa	"	Chandarasa
"	137	"	8	"	Mulvāvipuri	"	Mulvāvipuri
"	144	"	13	"	made to	"	made by Chāgi-Permādi to
"	144	"	Footnote 1	"	reḍad as oḍla	"	read as Oḍala
"	188	"	26	"	kingdom	"	taluk

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